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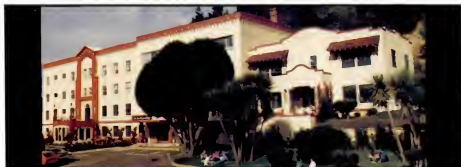
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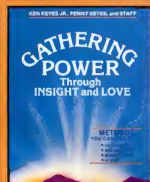
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Photos were taken at the Institute during the First International Iyengar Yoga Convention, August, 1984.

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Cover: Luisah Teish. Photo by Michael Jang.

An Animal's Rights

YOGA JOURNAL
JANUARY/FEBRUARY 1987
ISSUE 72

In this issue of *Yoga Journal* we present one of the most disturbing articles in our 12-year history, Victoria Moran's "The Case for Animal Rights." Moran—herself a long-time animal rights activist and proponent of the vegan diet (which includes no foods of animal origin)—has amassed a wealth of information from various pro-animal sources to document the extraordinary abuses, many of them little publicized, to which farm and laboratory animals are subject in this country.

I had been only vaguely aware of the issue until about a year ago, when I began receiving copies of *The Animals' Agenda*, the magazine of the animal rights movement. In its pages I learned of the exploitation of milk cows, chickens, and force-fed veal calves; the mistreatment of greyhounds; and the slaughter of thousands of rabbits to train them; the torture of dogs and cats for food in South Korea—the list of atrocities goes on and on. Appalled and profoundly disturbed, I decided to commission Victoria Moran to write the present article—and I still found it unsettling reading, despite all the preparation I'd had. I can only predict that many of our readers, both vegetarians and non-vegetarians, will be moved by this article to re-examine their attitudes toward the foods they eat and the products they use.

As a companion piece, we've included Susan Jacobs' "Choosing a Vegetarian Diet," which argues persuasively and at great length for the health benefits of vegetarianism. According to Jacobs, research now indicates that a "vegetarian regime may actually help prevent such conditions as cancer, heart disease, obesity, diabetes, dental caries, and osteoporosis." Jacobs also points to anatomical and physiological evidence that human beings have always been predominantly vegetarian, and she briefly describes nine major vegetarian diets, including lacto-vegetarianism, veganism, macrobiotics, and the Ayurvedic approach.

Another article notable for its attention to health benefits is Mary Schatz's "Yoga, Circulation, and Imagery." A physician specializing in pathology and yoga medicine, Schatz has written some of the most exhaustive and informative yoga articles to grace *YJ*'s pages—and this one is no exception. In it she details the workings of the body's circulatory system; shows how stress and poor posture impede circulation; and offers an assortment of Hatha Yoga poses and imagery exercises for improved circulation.

Special features include a discussion of "squeezing" and "soaking," two of the basic principles of therapeutic yoga according to Schatz's teacher, B. K. S. Iyengar; a sidebar detailing an aerobic standing series based on Iyengar's work; and a set of precautions for those who wish to practice yoga aerobically.

Rounding out this issue is Mimi Albert's fascinating cover interview with Yoruba priestess, shaman, and storyteller Luisah Teish. According to Albert, who has done a number of profiles for *Yoga Journal*, Teish was at once "commanding and approachable"—and "one of the most congenial people I've ever interviewed." Teish heralds the return of increasing numbers of American blacks to their African spiritual roots, and she also speaks to women of all races in her call to rediscover archetypal female figures of power and wholeness.

As always, we here at *Yoga Journal* are pleased to be able to provide our readers with articles like these—articles that are informative, thought-provoking, and practical. We wish you the very best in 1987—may it be a year of love, harmony, and spiritual fulfillment!

—Stephen Bodian

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Dear Editor,

I was both delighted and intrigued to see Tanya Kuca's article "Deep Ecology" in your recent issue [September/October 1986]. Being a strong advocate of the deep ecology movement, I am always excited to see this powerful and much-needed means of thinking and acting getting more recognition. The article was well done and gave a fine introduction to this "new" philosophy. I do not, however, have any qualms [as the author seems to] with the approach that authors Devall and Sessions used in their book *Deep Ecology*.

It is true that in their book, they interspersed "a multitude of quotes" from other environmental writers/thinkers. But I tend to believe that, instead of attempting "to give the impression that deep ecology subsumes just about every possible ecological viewpoint," indeed they did just that — and rightfully so! Deep ecological thinking is centered upon the idea of biocentric thinking — that all things (not just humans) are created equal, have an equal right to live. I dare say that there isn't an influential conservationist or preservationist of past, present, or future who would not — at least in part — agree with such a notion! Thus it seems quite acceptable to state that deep ecology "subsumes just about every possible ecological viewpoint!"

Nor do I find it ironic that deep ecology has "ended up being vague and shallow on specific issues." I do, however, find that statement to be misleading. Deep ecology is a philosophical basis for, as I stated, thinking about and acting toward Mother Earth. It is a movement more than an organizational foundation. Thus it is not meant to dictate a belief on specific issues. Yes indeed, the interpretations "are as numerous and diverse as the people writing about it." . . . Any philosophy or spiritual insight, we hope, is not dogmatic; each person is to incorporate a belief into his or her life as that person sees fit. As Arne Naess wrote, "It would be practically impossible to formulate criteria for a consistent deep ecology life-style. Every formulation would have to be vague and highly dependent upon technological idiosyncrasies."

Instead of it being a shortcoming, the ability of deep ecology to be interpreted individually is a benefit. We all make decisions each day in regard to our relationship with the Earth. Now, thanks to articles like Tanya's, we have new information — scary as it may be — about that relationship. It's not specific issues that deep ecology deals with (would not that be representative of Peter Berg's "emergency room" analogy?), but rather the "big picture." I'm grateful that deep ecology is getting more recognition, . . . because it brings greater focus to the motion picture titled *Life on Earth!*

In earthly delight,
Tom Skeele
Yosemite, CA

Dear Yoga Journal,

I have just read your spring issue centering on women's spirituality [May/June 1986], a matter close to my heart along with human spirituality that lacks patriarchal or matriarchal rigidities and biases. What a fine array of articles by and about such thoughtful and creative women.

I liked Chellis Glendinning's article offering current examples of women expressing some of the "many archetypal roles available to women." However, as much as I think that political activism is important and can be considered an expression of the Amazon warrior tradition, I was disappointed that a woman deeply involved in the martial arts and their relation to women's contemporary lives and problems was not presented instead. After all, Amazon warriors and other ones of the past — like Nanny of Jamaica, the women of some of the northwest coastal peoples such as Nootka, and others of varied cultures — were women who, at times, fought, who had learned to develop and use their physical strengths and powers along with their minds and intuition to prevent, protect, and defend themselves and others in their communities from attack and oppressive take-overs. . . .

Many women are re-creating the roles of warrior in beautiful, loving, and inspiring ways even while they learn to be dangerous and skillful when called for. Women with such a combination of qualities and skills are almost completely absent from most alternative media. It is time that thoughtful publications like the *Yoga Journal* gave them some attention, and heard what they have to say, and shared images of what they do. Let us claim the role of warrior in full, owning and carefully developing not only our mental, intuitive, and communicative powers but our physical ones as well, all of which are included in quality martial arts training.

Best wishes,
Becca Harber
Spencer, NY

Dear People,

A yoga data-base is needed, either for on-line access or for distribution in floppies, compact discs, or a book. Here's why.

I find that my body, when tense in the neck area, responds well one day to one asana but another day requires a different asana for relief. These changes in the body's responsiveness mean that the wider one's knowledge of Hatha, pranayama, meditation, mantras, and non-yogic means (e.g., acupressure), the better one's chances of correcting a disorder in the body. Now, I find that one yoga book will list three or four asanas that help the neck, and another will give some not mentioned in the first book. Because yoga is so very important to humanity as a corrective to so many disorders, it would be a great service to mankind if someone would collect most (or all) existing yoga

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books' asanas and index them by the disorder they correct. This way, a person who is suffering from a painful neck and who knows only three asanas for the neck — none of them effective on that day — could easily learn what 10 or 20 other asanas are known to be helpful — known to humankind but currently scattered across hundreds of books, each book incomplete.

A yoga data-base of this sort could greatly reduce human suffering. Will someone out there with a personal computer put it together? Perhaps an entire ashram could make it a group research project — one that will stand as a landmark in the history of yogic scholarship, comparable to Patanjali. In short, who will become the second Patanjali? Many techniques have been discovered since his time, but documentation of them is currently fragmented, scattered through hundreds of books. The result is needless suffering that continues only because of the difficulty of getting at humanity's collective knowledge of yoga. A historic labor is waiting for some scholar-saint.

Cordially,
Ken Carter
New Orleans, LA

Dear *Yoga Journal*,

I have been a reader of *Yoga Journal* for many years. I recently returned from a visit to India where I had the good fortune to stay at a very special little ashram that had just opened near Rishikish. I thought that *Yoga Journal* readers might find it valuable to read about my experience.

Vanamali Ashram is located in an unusually beautiful setting on the edge of the Himalaya overlooking the holy Ganga. Vanamali is unique for its dedication to the path of Bhakti Yoga, practice of nature care, excellent classes in English, and kind and serviceful attitude of its staff. The atmosphere is very personal, with accommodations for only four visitors. Classes are offered in *Bhagavad Gita*, meditation, Hatha Yoga, and nature care. I fasted while I visited on herbal drinks and fresh fruit and vegetable juices and was given excellent guidance during the fast and support in breaking the fast. Devi Menon, founder of the ashram, was unusually articulate in *Bhagavad Gita* and meditation classes, as was the co-founder, V. Mohan, in his Hatha Yoga and nature care instruction.

I have visited India a number of times over the last 15 years, and I have never had an ashram experience that was as personal, sincere, or rewarding as my stay at Vanamali. Devi Menon offers a home study course in *Bhagavad Gita* and has transcribed an excellent book on the life of Lord Krishna. For more information, write them at Vanamali Ashram, Tapovan Sarai P.O., via Sivanand Nagar, Tehri Garhwal, U.P. 249192, India.

Sincerely,
Bruce Burger
Founder
Heartwood College
Garberville, CA

The Healing Power of Color

BY VIMALA SCHNEIDER

Color therapy, like so many other "new" ideas, has been around for millennia. Ayurveda, India's indigenous medical tradition, teaches a highly developed color science that has been practiced for at least 5,000 years. Color treatment also has roots in Western medicine, though few modern physicians are even aware of it. Pythagoras used music, poetry, and color to cure disease. Hippocrates, who is credited with separating medicine from superstition, experimented with color. Avicenna, the Arabian physician who wrote the venerable *Canon of Medicine*, regarded color as important in both diagnosis and treatment. He recognized the biological "humors" that make up the individual constitution in much the same way as had Ayurvedic physicians in India thousands of years before. And Native American healers have always used color in healing both physical and psychological disorders, as well as in spiritual ritual.

In 1933, Hindu scientist D. P. Ghadiali published *The Spectro Chrometry Encyclopedia*, a treatise on color therapy that introduced the use of colored lamps to the United States. He said that a specific color stimulates each organ and system in the body, and another inhibits its work. Thus, according to Ghadiali, color can be used to balance disturbances in these systems. At the time, the medical community summarily dismissed Ghadiali and his colleagues. Currently, however, both scientists and the general public are showing renewed interest in the health effects and therapeutic uses of color and light.

"Researchers are becoming convinced," writes Hal Hellman in *Psychology Today* (April 1982), "that all aspects of our health are affected by the intensity, duration, and color of the light to which we are exposed."

Color therapy can be approached in three basic ways: the esoteric or spiritual, the psychological, and the physiological. Much is known about the psychological effects of various colors, and this area of study has gained wide acceptance.

According to Faber Birren, considered the world's leading authority on color, and author of more than 20 books on color and its various aspects, "A tremendous opportunity exists today to build a new therapy of color to coordinate the efforts of the biologist, the ophthalmologist, the psychiatrist, and the psychologist." In the meantime, alternative healing practitioners, including Ayurvedic practitioners, are exploring the benefits of color therapy with their patients.

In the Indian tradition, Ayurveda combines the spiritual aspects of color therapy with physiological diagnosis and treatment.

According to Ayurveda, the three biological "humors" — *vata* (air principle), *pitta* (fire principle), and *kapha* (water principle) — govern all the functions of the body, mind, and consciousness. Health is a balance of these humors. Every individual has a basic constitution that tends toward one or more of the humors, and this constitution must be considered when planning diet, environment, and medical treatment.

In his book *Ayurveda: The Science of Self-Healing*, Dr. Vasant Lad, an Ayurvedic physician in Albuquerque, New Mexico, asserts, "The actions of the vibrations of the seven colors may be used to establish the balance of the three humors."

Lad recommends wrapping a glass jar in gelatinous paper of the prescribed color (available at art supply stores), then filling it with water and infusing it with sunlight for three or four hours; the water is then "charged with the vibration, or physical wavelength, of that color."

Color, like any other "medicine," must be prescribed properly and specifically, according to Lad. He gives the example of jaundice, wherein the bile circulates into the blood, changing its original color from red (which gives the skin its natural tone) to yellow. "During the Vedic time," he writes, "they observed that if they kept the patient in a blue light (inside a blue cloth tent), it kept the skin from becoming yellow, and helped to counteract the jaundice." It is interesting to note that one of the most effective modern medical treatments for infant jaundice is exposure to ultraviolet radiation, which is rich in visible blue light.

Recently, researcher Alexander Schauss was able to show that color has physiological effects beyond psychological conditioning. In experiments with subjects having normal vision, he found that the color pink had a calming effect: when such subjects viewed it after a period of intense agitation, their blood pressure decreased. In tests with colorblind subjects, he achieved the same results. His experiments suggest that color emits an energy that directly affects the physical body, whether or not the color is perceived by the eyes and interpreted by the mind.

HORMONAL EFFECTS

Researchers have discovered the profound effects that light and color can have upon various systems of the body, notably the endocrine system. In studies conducted in Japan in 1940, red light caused an immediate rise in blood pressure in rats and rabbits, followed by a drop; blue light had the opposite effect. Rabbits exposed to red light

during the growth period gained weight more rapidly (though severe deficiencies were found in other areas). This observation led researchers to believe that red light may have a stimulating effect on anabolism, or the growth and repair process in the body.

Besides growth, the endocrine system also controls human emotional health, to a large extent. Recent studies of individuals who experience "winter depression" have shown that sufferers improve markedly when exposed to full-spectrum light for a certain period every day. This phenomenon may have something to do with the hormone melatonin, which is secreted by the pineal gland and mediates biorhythms according to light cycles in both animals and humans. Scientists believe the hypothalamus gland may also play a role in regulating the production and release of light-sensitive hormones.

Dr. Lad agrees: "The yogis knew how to keep the pineal gland active — to affect the secretion of what we call 'soma,' a special substance which creates a feeling of bliss.

Color Affirmations

Color therapy can be done simply by visualizing the color and breathing it into the body. Sit quietly for a few minutes, imagining the color in its purest state. Then repeat the affirmation several times, breathing deeply and imagining the rays of color penetrating your body.

Red: The red ray is flowing through my bloodstream, filling me with energy.

Orange: The orange ray percolates through my glandular system, filling me with vitality and courage.

Yellow: The yellow ray infuses my solar plexus with healing light and brings clarity and understanding to my mind.

Green: The green ray vibrates through my heart, bringing peace, harmony, and balance to my world.

Blue: The blue ray is being absorbed by all the tissues of my body as it cools, cleanses, and purifies every cell.

Violet: The violet ray is flowing into my pineal gland, expanding my awareness and healing every aspect of my being.

—Vimala Schneider

The violet color is associated with this gland." He suggests that wearing an amethyst pendant can help to control emotional temperament and direct energy toward the pineal gland, thus helping to stimulate spiritual awareness. The pituitary gland, he adds, the "bandmaster of the endocrine orchestra," can be the focus of color therapy. "You can project color at the pituitary (through the 'third eye' at the forehead) and it will affect secretions anywhere in the body, depending upon which color is used."

Dr. Richard Wurtman, director of the endocrine laboratory at Massachusetts Institute of Technology (MIT), has found further evidence that color influences the secretion of hormones. His experiments with animals show that the hormonal system distinguishes among colors of light and responds accordingly. For instance, green (a healing color) was found to most potently affect changes in the temperature cycles of rats.

Whether psychological, physiological, or spiritual, color has its impact on all of us. According to Lad, the color of the clothing we wear can be as therapeutic as more formal color treatments. "We must understand the total individual effect of color on the retina and on the skin," he says. "The colors we wear can create emotional changes in us. One who is affected by anger, hate, envy — pitting emotions — can use blue to cool

down the *pitta*."

But it is important to remember, he cautions, that there is a vast difference between need and desire. "A person of *pitta* (fiery) constitution with a fiery disorder such as digestive trouble might be very attracted to bright, fiery colors; but his desire can kill him! Need is creative and healthy, but desire can be destructive because it is often stimulated by aggravation of the biological humors."

THE AURA'S CLUES

On the other side, the colors emanated by our bodies can offer clues about how we perceive certain colors.

In the 1930s, Soviet electrician S. D. Kirlian discovered "corona discharge photography," now called "Kirlian photography," with which he was able to photograph a kind of electromagnetic energy around the bodies of plants, animals, insects, and people. (Biologist V. M. Inyushin was later to call this energy field the "bioplasmic energy body.") Many people believe Kirlian's photographs were the first scientific recording of the "aura," of which psychics and spiritual teachers have spoken for hundreds of years.

In the early 1970s, at UCLA's Neuropsychiatric Institute, Thelma Moss and her colleagues produced photographs of subjects in different states of consciousness. Emo-

tional and physical changes produced different colors and flare patterns in the pictures. Notably, when a leaf was scratched with a needle, its Kirlian photograph showed a large red blotch over the gash; Moss called this the "bleeding leaf effect." When psychic healer Olga Worall passed her hand over the gashed leaf, the photographs subsequently showed the red blotch disappearing.

Thus, Kirlian photographs may offer evidence of the physical effects of color. Findings show that the fingertips of calm, relaxed subjects emanate clear, bluish-white colors, which may appear as star-like points or clusters of fiber-like tentacles. People who are tense or anxious show red clouds or blotches just above the fingertips. This finding lends credence to the common expressions "I see red," to indicate extreme agitation, and "I feel blue," to indicate sadness or withdrawal.

In Kirlian photographs, only red, blue, yellow, and white show in the flares of light around various subjects. Yellow, in the mid-spectrum closest to green, was more prominent in the photographs of psychic healers' fingertips than in those of other subjects.

THE CHAKRAS

Most color therapists agree that there are seven major chakras, or psychophysical energy centers, along the spine. Therapists disagree, however, as to the color, shape, and

Colors and Their Benefits

Color	Main Attribute	Physical Benefit	Mental, Emotional Benefit	Spiritual Significance
Red	Heating, stimulating	Promotes circulation, vitality, production of red blood cells	Stimulates will-power; overcomes inertia	Connotes energy, power
Orange	Vitalizing	Promotes production of ovum and sperm and sexual energy; relieves congestion; maintains luster of skin	Promotes high level of mental energy; tonic for nervous exhaustion; stimulates courage	Connotes renunciation, courage to attain goals
Yellow	Purifying	Heals, cleanses, purifies digestive system	Stimulates understanding, intelligence	Brings energy upward; connotes cosmic understanding
Green	Harmonizing	Balances heart, blood pressure, body temperature; alleviates headaches	Soothes emotions; counteracts trauma	Connotes healing; brings energy to heart chakra
Blue	Cooling	Relieves discoloration of the skin; cools body; astringent and antiseptic; good for fever and bile disorders	Sedative, brings calm and quiet to the mind	Connotes idealism, selflessness
Violet	Uplifting	Helps control pineal and pituitary functions	Helps expand the mind to higher awareness; develops intuition; soothes and tranquilizes artistic temperament	Connotes insight, wisdom, enlightenment

(Information compiled from Ayurvedic, Native American, and British American color therapy systems)

—Vimala Schneider

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Kevin is major contributor to books including *Psychoimmunity — Key to the Healing Process*, Serinus (Celestial Arts, Summer 1986). Forthcoming works include *Spirit Communication* by Stephanie Harold and *Spiritual Nutrition* by Gabriel Cousens, M.D.

Kevin has been a frequent guest on both national local television and radio and figures prominently in Shirley MacLaine's best-selling books *Out on a Limb* (Bantam, 1983) and *Dancing in the Light* (Bantam, 1985). He acted as a consultant for and will be appearing in the ABC television miniseries *Out on a Limb*.

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location of the chakras. While some people think the seven major chakras are colored to correspond directly with the spectrum, others say this is simplistic and point to ancient texts and teachings, which differ. Spiritual teachers and healers do agree that each chakra has shape, sound, and color, and that the chakras are intimately related to both mental and biological processes.

Theoretically, then, colored light directed at a specific chakra could help adjust the balance of energy at that chakra, which would then cause changes in other bodily systems such as glandular secretions, metabolism, etc.

Dr. David Ackerman, a Denver, Colorado, chiropractor and acupuncturist, also uses homeopathy, glandular supplements, and color therapy. He employs color therapy as a spiritual adjunct to other types of treatment and focuses mainly on using light directed at the higher chakras. He asserts that color, properly applied at the level of the chakras, will penetrate the subtle body, affect the mind, and thereby alter body chemistry.

"Color is in essence a spiritual energy," Ackerman explains. "Because it is spiritual, you don't need appliances, you can use it mentally. But I've found that it's easier to have the structure. People focus more easily with the help of the lights, and the light does penetrate the physical body and have its effect whether the person is thinking about it or not."

Ackerman uses applied kinesiology (muscle testing) to diagnose which chakras should be treated with which colors. He selects from 21 different colored gels ranging from deep red to purple. The patient then sits facing a perpendicular row of colored lights on the wall and meditates for 15 to 20 minutes. He says that the only color in his selection that has never been used is a brilliant chrome orange. Dr. Vasant Lad states that orange has healing properties but must be used restrictively because it promotes ovum and sperm production and increases sexual energy. "Thus, orange should be used in conjunction with celibacy," he says, "in order to transform sexual energy into Supreme Consciousness; otherwise the excessive use of orange could be overstimulating and drain vital energy."

Ackerman has been using color therapy for several years and has found that he uses the blues and purples more than other colors. "They have a calming effect, and they act on the pituitary and pineal bodies, thus healing on the mental and spiritual levels."

"It's hard to correlate the relief of certain complaints with the use of color," he says, "because of all the other treatments used. But I feel that as a supplement to other therapies it is very useful. Color therapy helps the patient address the psychological and spiritual aspects of his or her healing process." □

Vimala Schneider is a writer living in Denver, Colorado, who specializes in parenting and holistic health.

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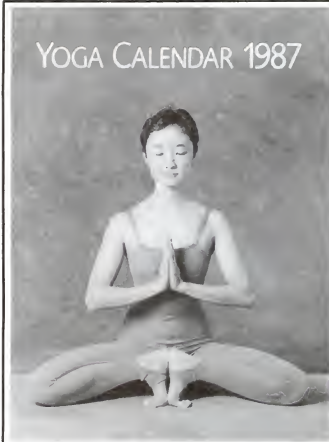
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Mara Carrico

Carrico's Yoga Dance combines classical yoga, modern and ethnic dance, and martial arts fundamentals.

BY SUSAN WOLDENBERG

It was the kind of day we Southern Californians pray for during tourist season: smoggy, steel gray, and chilly inland and damp, cold, and windy at the beach. Ah, the beach... what could be more appropriate than for two California girls (L.A. women, actually) to meet at a beach-side restaurant to discuss yoga and life over a taco salad?

Mara Carrico strode into sight, her red hair, turquoise eyes, and lavender warm-up suit enlivening a day of browns and grays.

Carrico, now 36, first studied Hatha Yoga in 1968 at the Self-Realization Fellowship in Los Angeles. Her teaching career began in 1971 when she contacted the Pasadena YWCA about teaching dance classes. They didn't need a dance teacher, but they did need a yoga teacher — and Carrico found her true calling.

"I laugh about it now," she says, her eyes sparkling, "because when I started teaching, I didn't know much. But there must have been something there, because I attracted students and was able to communicate the essence of yoga."

Carrico quickly went about seeking instruction from some of the finest yoga masters in the world. She studied with Bikram Choudhury, founder of the Yoga College of India headquartered in Beverly Hills, California, and with Richard Miller, a teacher of the Desikachar approach and director of the Marin School of Yoga in Mill Valley, California. She also journeyed twice to study with B. K. S. Iyengar in India. "Fortunately, Iyengar had mellowed by the time I got there in 1979," she laughs.

Although she is past president of the B. K. S. Iyengar Yoga Association of Southern California, Carrico does not consider herself to be an "Iyengar teacher." Rather, she has created her own eclectic style of teaching utilizing elements from SRF, Desikachar, Iyengar, and dance. "I emphasize breathing, precision, and preparation," she says. "I do lots of preparatory exercises."

Carrico's interest in and devotion to dance predates her yoga studies. She studied ballet as a child and had those prima ballerina



PHOTO COURTESY OF MARA CARRICO

Mara Carrico performs one of the postures in her Yoga Dance series. Carrico, who feels that moving and breathing to music adds a new dimension to the practice of yoga, has choreographed Yoga Dance to a wide range of musical styles, including classical, jazz, and soft rock.

stars in her eyes — stars that were dimmed, though never extinguished, when at age eight she contracted polio and was left with a weakened leg. Dance became her therapy when four years later she began to rebuild her body. "Even though I still had leg cramps and weakness," she says, "I began studying dance again, sometimes working 10 hours a day to regain my strength."

Carrico's indomitable spirit did finally allow her to have a career in dance. At age 16 she became the last disciple of Ruth St. Denis, first lady of American dance, and subsequently performed several forms of dance, including ballet, modern, and flamenco.

Yoga Dance, Carrico's unique synthesis of dance and yoga, is based on her preparatory series: classical Hatha Yoga asanas, movements culled from modern and ethnic dance, and martial arts fundamentals. With her Yoga Dance troupe, known as "Boddhisattva," she performed at the 1984 First International Iyengar Yoga Convention in San Francisco. Carrico choreographs Yoga Dance to a wide range of musical styles, from classical and jazz to soft rock. She feels that moving and breathing to music adds a new dimension to the practice of yoga, and she sees Yoga Dance as the perfect bridge between yoga and aerobics.

"Low-impact aerobics is becoming more popular than the traditional kind with lots of jumping around," she says. "Anyone who can do aerobics can do Yoga Dance."



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LIFE-STYLES

Carrico believes that Yoga Dance can bring the beauty and benefits of yoga to dancers as well.

For the past two years, Carrico has also been working with yoga as a therapy for physical injuries. "In a funny way I have to be grateful to aerobics," she says. "So many of my yoga therapy clients come to me because they've suffered injuries in aerobics classes."

This aspect of her teaching began when she gave a lecture/demonstration for Dr. Robert Swezey, an internationally known back specialist, and his staff at the Arthritis and Back Pain Center in Santa Monica. Through referrals from Swezey and several other specialists, Carrico has built an extensive private yoga therapy practice.

Carrico has designed yoga programs for the handicapped, and one of her goals is to work with the deaf. "There's always a way for yoga to be modified, for anybody in any situation," she says. "Everybody can do yoga. You can use the wall, a chair, or another body to modify almost any asana."

Carrico has created a preparatory yoga series for office workers whose only equipment is what she calls "the one-piece gym — the chair." Inspired by the work of Iyengar and the Iyengar-trained Australian Martyn Jackson, her "Chair Series" (*Yoga Journal*, July/August 1986) contains 30 movements designed to limber the spine and relieve tension in the upper and lower back, shoulders, neck, and hip joints.

Although she still teaches some classes, Carrico finds herself spending more and more time creating individualized yoga programs and supervising other teachers. Four years ago she helped director Larry Payne design the yoga teacher training course at Samata International Yoga and Health Institute in Los Angeles, and is now its principal teacher. Her experience at Samata has shown her the value of training a cadre of qualified yoga teachers.

Without doubt, Mara Carrico has had a diverse and challenging 15-year yoga teaching career. What's next? Carrico plans to take time away from her regular regimen of classes and private students to teach as a guest yoga instructor at Rancho La Puerta, the exclusive fitness resort in Tecate, Mexico. Along with the Rancho's resident yoga teacher and fitness director, Phyllis Pilgrim, she will spend the next several months teaching classes as part of the regular program. In addition, Carrico will "commute" between Mexico and Greensboro, North Carolina, where she will use time in semi-seclusion to write a book about her preparatory series. □

Mara Carrico can be contacted at 7715 Sunset Blvd., Suite 218, Los Angeles, CA 90046; (213) 850-2331.

A former on-air production coordinator for a Los Angeles television station, Susan Woldenberg is now a freelance writer based in southern California.



PHOTOS BY JOHN P. DAUGIRDA

Sparky Roberts

Roberts teaches the principles of yoga, acting, and mime to children, prisoners, and the mentally ill.

BY TERRA DAUGIRDA PRESSLER

Pushing back a shock of her curly red hair, Judith "Sparky" Roberts uses the tools of Hatha Yoga, which she has taught for 15 years, to coax a sixth-grader to explore the possibilities of mime.

When the Magic Bell rings, stop just where you are. You're only allowed to cheat in two ways: you can look around with your eyes, and you can breathe. While you breathe, feel your tummy going in and out and try to understand from the inside what parts of you are at work and what parts can be relaxed.

With this playful approach, Roberts teaches children the rudiments of yoga, which she believes are also the rudiments of acting: being accessible to each moment in a superconcentrated state.

At 5'3", Roberts invites eye-to-eye hugs from many of her young charges as artist-in-residence in Lane County, Oregon, elementary and middle schools. Teaching children acting, mime, and puppetry is but one component of an artistic life informed by the deep appreciation and practice of Hatha Yoga. "My professional life is an amalgam of interdisciplinary, multimedia work in theatre, teaching, therapy, and the arts," she says.

Roberts — a veteran actor, director, and producer trained in the Stanislavsky technique



Roberts presents the ongoing saga of her foot puppets, Foot Prints and Foot Print-cess, which she generally performs from Headstand.

and classical mime — was the founder and prime mover of the New Mime Circus Theatre Ensemble, an experimental troupe acclaimed for its well-crafted, innovative productions. During the 12 years of the troupe's existence, Roberts chose scripts for their "novelty and seeming impossibility for performance." Using techniques from both improvisational theatre and yoga, the troupe would work through a script for the pleasure of it, deciding along the way whether the performance was evolving into a public presentation or would remain a creative exercise.

Since the ensemble's last performance in the fall of 1984, when they collaborated with sculptors and writers to perform *Axolotl: A Science Fantasy in Fiber Sculpture and Dance Theatre*, Roberts has been using her yoga/mime/acting techniques as therapeutic tools to aid mental patients and prisoners. Believing that theatre arts are also healing arts, she works with the mentally ill by "starting whole in my empathy with the spirit of improvisation...available in all moments." With one criminal defendant she used puppets to heal the barrier of



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silence imposed by his mental illness; with others she may engage in improvisational play or simply sit in open silence. No stranger to prison yoga work, Roberts recalls with amusement the time she plunked herself down in the visitor's room of a California state prison to show the Peacock Pose to her old college friend Angela Davis. More recently, many of the inmates of an Oregon juvenile detention home to whom she taught Hatha Yoga exercises felt free for the first time since their incarceration.

Roberts first became interested in yoga in 1968, when she studied acting with Morris Carnovsky, a teacher of the Stanislavsky method. Carnovsky would often repeat the dictum "Acting is a yoga." Wishing to improve her craft, Roberts began her Hatha practice under the guidance of students of Swami Vishnudevananda. After taking her master of fine arts degree from Brandeis University, Roberts moved to Eugene, Oregon, and by 1971 she was teaching her own Hatha classes and had begun developing the yogic theatre techniques that have become her hallmark. Her description of asanas, in the handbook developed for her yoga students, might as easily be her manifesto on stage movement:

Stillness symbolizes all the possibilities of movement. Our many selves coalesce. Our atoms dance. Our permutations of personality join and rally toward a single configuration.... Each session holds in store a new beginning.

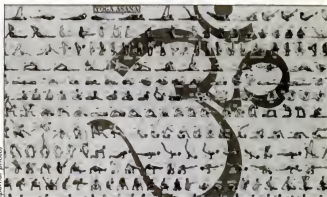
Convinced that yoga is highly beneficial to all ages and becomes increasingly important as aging occurs, Roberts has been known to teach yoga to senior citizens under the guise of an exercise class conducted to the strains of the Glenn Miller Band.

Perhaps Roberts's most novel use of yoga is the foot-puppet show she conducts from Headstand. While practicing Headstand one day (a position she favors to sitting in a chair, and one she can maintain indefinitely), "after I thought all the thoughts I could think, it occurred to me that somebody really ought to do foot puppets, and it might as well be me — I had my feet in the air." Thus was born the continuing saga of (but of course) Foot Prints and Foot Print-cess. Although she recognizes that some might consider this a misuse of yoga, she believes that, in its current form as yogic theatre art practiced by one trained to be centered while performing, foot puppets are an effective way to heal through laughter. And healing, through yoga-influenced theatre, is what Judith Roberts is all about. □

Judith "Sparky" Roberts can be contacted at 38 West 37th St., Eugene, OR 97405; (503) 686-9781.

Terra Daugirda Pressler recently left a law career to follow her path of the heart, which includes writing and making theatre. She lives in Eugene, Oregon, with her photographer husband, John P. Daugirda.

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Working for World Awakening

Sri Lanka's A. T. Ariyaratne

BY MARLENE FORNAGIEL

The people of Sri Lanka are poor. Eighty percent live in small villages, where they make their living working on tea and rubber plantations. In over 4,000 of these villages the Sarvodaya Movement is working to improve living conditions. Through the inspiration of Sarvodaya, villagers organize themselves and give their labor to cooperative development projects. To start, they might clear a road through the jungle; later, they might organize a preschool or a community kitchen.

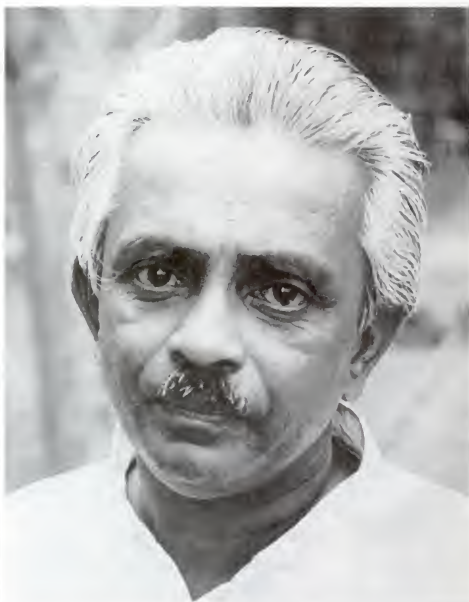
The Buddhist philosophy of Sarvodaya (*sarva* means "all" and *udaya* means "awakening") holds that individual as well as collective greed, ill will, and ignorance are the cause of human suffering. Realizing this and beginning to practice the Noble Eightfold Path is in itself awakening. The awakening naturally expresses itself as *karuna* (compassion) in a social context, and that leads to national and world awakening (*vishvodaya*).

In order to encourage this awakening, Sarvodaya teaches meditation both to lay villagers and to the village bhikkus. There is a Sarvodaya Bhikku Training Center, which teaches community organizing skills as well as meditation. Previously, meditation had been practiced in Sri Lanka only by the few forest-dwelling monks.

The spirit of Sarvodaya can be traced to the turn of the century, when Anagarika Dharmapala, with the help of Colonel Olcott, inspired a revival of Buddhism in Sri Lanka. This revival sprang from the educated elite of school teachers, physicians, and government workers. It was characterized by an ethic of thrift, hard work, and the practice of meditation, and a daily code of ethics was written for the laity. Sarvodaya today has extended this lay Buddhism from the educated elite to the village peasant.

Politically, Sarvodaya is nonpartisan. Its activities have a socialist flavor, in that they are based on mutual support and cooperative economic enterprises at all levels. It has, however, drawn sharp criticism from the left for its failure to openly address political issues related to class distinction.

I visited Sri Lanka recently and toured several Sarvodaya centers and villages. Travelling in the Sarvodaya bus, I could easily see how much the people of Sri Lanka know



A. T. Ariyaratne

"As Buddhists, we believe that greed, ill will, and ignorance are the roots of suffering."

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PHOTO BY RICHARD HARLEY CHRISTIAN SCIENCE MONITOR

I can't tell you how much I've enjoyed and benefited from the Feldenkrais tapes. You did a beautiful job on them. I have done the whole set twice now, in the less than a month since I've gotten them, and the more I do the deeper my appreciation for Moshe, for you, for life. I am yoga for fifteen years, and taught it for ten. I am trained in a variety of approaches to body therapy including creative movement, sacred dance, bio-energetics, Lomi Body-Work, and polarity, and I have had a private practice in psychophysical therapy for ten years. I mention all this to give weight to my feeling that your tapes are fantastic, wonderful, superb, magnificent, and fun.

John Robbins
Victoria, Canada

I have used them many times over and have recommended them to yoga students, teachers, bodywork therapists of all kinds—all of whom have similar results. The exercises produce results that take many more hours, days or even years of learning through other methods. I have listened to other Feldenkrais tapes and have found your instructions to be by far the clearest to follow while in keeping with the discovery principle so central to this process. Others lose me. Best wishes.

Don Stapleton
Director of Education, Kripalu Center for
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Director of Teacher Training, Kripalu Yoga Institute

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I feel Feldenkrais and Yoga are the perfect combination. Doing the "Bridge" or the "Cobra" after practicing certain Feldenkrais exercises, you can only say "Wau," when you feel how easily your hips go up or your upper back and neck go back and how relaxed your back feels with your spine touching completely when lying on the back. After practicing Feldenkrais for a while I could feel my body moving even more effectively and everything I did came even easier. I wish I had known these exercises years ago...

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Judy Lipke
School of Hatha Yoga
Lombard, IL

...habits become routine without periodic renewal. Yoga has many benefits, not the least of which is an inner awareness brought gradually into ones life. The tapes have built upon this and expanded it into a more specific awareness which I can only call "structural". Because of this, I can put more into my yoga...and it follows...to get more out of it. In other words, I am able now to experience another level of yoga of which I was unaware even existed. A whole new field to explore...and that's fun. It goes without saying that I am better able, now, to get into the positions more completely.

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and love the movement. They would stop along the road, smile, wave, and shout "Sarvodaya," the only word we both knew. I received everything from discounts on souvenirs to a free lunch.

As an American Buddhist, my primary interest in Sarvodaya was in its goal of "awakening all through the awakening of the individual." I found the Sarvodaya workers to be open-hearted and cheerful. Their dedication to their work was matched only by their devotion to Sarvodaya's founder and president, Dr. A. T. Ariyaratne, or "Ari," as his workers call him.

Dr. Ariyaratne was born in 1931 to a middle-class family in Unawatuna, a sleepy little village on the sea. He grew up next to a temple and, as a child, would spend his afternoons with the monks, thus gaining his first exposure to Buddhism. In 1958, while teaching science at Nalanda College in Colombo, he took his class to a remote low-caste village and organized the people there to dig wells and build latrines. That was the birth of the Sarvodaya Movement.

I stayed on in Sri Lanka an extra week so I could interview Dr. Ariyaratne. On meeting him, I was first struck by his physical presence. His long, snow-white hair was combed straight back, and he wore a simple white cotton shirt and sarong. His gentleness was quietly disarming. When he arrived at his office, he first offered incense to the shrine.

Dr. Ariyaratne, you often speak of creating an awake, enlightened society. Do you think that will be easier to do in Sri Lanka than in the West, where materialism and competitive self-interest seem to dominate?

All human beings have the capacity to look inward to find out the forces that stand in their way to happiness. As Buddhists, we believe that greed, ill will, and ignorance are the roots of suffering. So when anybody looks within himself or herself, it's not difficult for them to realize that they too have the potential for spiritual development. Once this realization comes to people, then they try to manifest that inner awakening in the relationships they have with members of their family and other people with whom they come into contact. Morality comes in when you try to relate to others. Based on these spiritual, moral values, people will tend to find ways and means of satisfying their basic or even secondary needs. They will rethink about the food they eat, the clothes they wear, the types of matters with which they try to satisfy their senses. Now, based on these three elements of spiritual, moral, and cultural life, how should we organize our social, economic, and political life? In each culture we have different realities to which these values have to be related. So everything depends on how intelligently motivated, committed people in those societies handle this.

I notice that all the Sarvodaya workers seem to be very happy and joyful. Is it because they are working with other people

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"There is nothing like involvement, action, to help one's personality to awaken."

and not just practicing meditation?

It's a very basic principle that there is nothing like involvement, action, to help one's personality to awaken. That is why I believe there must be lots of practical programs organized. Maybe within the United States groups can go in search of the poor, powerless communities and try to work with them, try to make them a means to test one's compassion, to test one's degree of reduction of greed or ill will, and to develop the Buddhist virtues of loving-kindness, compassionate action, altruistic joy, and equanimity. So this universalizes the environment in which the person tries to awaken himself. That will result in some external joy.

This joy could be greatly enhanced by vipassana meditation, if we could get around the globe to practice certain kinds of — I won't call it strictly meditation, but certain spiritual exercises. First, one can understand the relationship between mind and body and get a realization of their unity. One can sit in a particular posture and observe the body and mind and relax. This can be one meditation with which people start. In the second stage people can look at their breathing in and out, *anapannasati*. That helps them to consume a lot of thought energy that would otherwise come out of their minds aimlessly. The third step can be *metta*, where one thinks of the well-being of the body and the well-being of the mind. Well-being of the body means to have proper nutrition and that sort of thing. Well-being of the mind means reducing greed, ill will, and ignorance. So, starting from oneself, one can go to the love that one has for near and dear ones and expand it to the whole living world.

Then comes the fourth step, where each person can try to link up with the spiritual forces that they release with the rest of the good spiritual forces that are released in the world by different kinds of people — Buddhists as well as others of other religions. Maybe some people don't have any religion, but their karmic or spiritual development is such that they have these qualities. The fifth step can be a conscious willing, blending our meditation, thinking of peace, thinking of humanity's gaining realization.

Is this what you teach your lay workers?

In our camps and meetings, we start our work with this form of meditation, the collective group meditation. But we encourage people who are interested to go into individual vipassana meditation. We have organized classes and centers to teach this.

Do you also teach meditation to the bhikkus at the Bhikku Training Center?

Actually, I don't teach anybody. I simply try to explain my experiences. It's more like I learn from them.

Is it true that meditation isn't usually practiced now in Sri Lanka by the bhikkhus?

A lot of them have forgotten to do it, so sometimes we have to remind them.

Do you think we will see *vishvodaya*, world awakening, in our lifetime?

Oh, yes. Already the spiritual network is laid around the world. But I told you that it's five steps. Now there are enough people around the world who are practicing and releasing thought processes, so it has started networking. But we have to work very hard because it has to reach a certain critical mass.

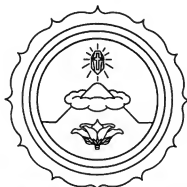
You are a very charismatic person. The people who work with you are devoted to you personally, and they seem to look to you alone for guidance. Does this prevent people from developing the leadership abilities necessary for the movement to spread?

Of course, in movements like this, the future of the community depends on the degree to which the leadership of the community is decentralized. That's why we are decentralizing to the village level. The village becomes a legal entity so that all programs can be decided by them and implemented by them. All that we can do, as we have broader experience, is place one way of thinking before them, for them to accept or reject.

That's why Sri Lankan society survived from South India and the West. It survived because Buddhism is a highly decentralized philosophy. The Buddha is respected, the teachings are respected, the community is respected, and that's it. People themselves make the example and teachings a part of their way of life, a part of their culture, and so it continues. □

For more information, a list of publications, or information regarding tours of Sarvodaya, write Sarvodaya International, Damsak Mandira, 98 Rawatawatte Rd., Moratuwa, Sri Lanka. Joanna Macy's book *Dharma and Development* (Kumarian Press) provides an account of her work with Sarvodaya.

Marlene Fornageli is a registered nurse and practitioner of Buddhism living in Boulder, Colorado.



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Baddha Konasana

Bound Angle Pose

By DONALD MOYER

When we sit in Baddha Konasana (Figure 1) with the soles of our feet together, we are in all likelihood participating in a ritual that goes back some four or five thousand years. As with the hunting of Easter eggs, however, we have lost the original significance of this symbolic act.

From seals found during the excavations of Harappa and Mohenjo-daro in the 1920s — seals depicting figures seated in a pose closely resembling Baddha Konasana or Mulabandhasana — we can trace the beginnings of Hatha Yoga back to the Indus Valley of civilization of 2000-3000 B.C., before the Aryan invasion of India. According to archaeologist Thomas McEvilley, the figures depicted on the seals are part of a fertility cult, and the original purpose of certain yogic poses was to stimulate and retain sexual energy.¹ Even today, Baddha Konasana is recommended by traditional yogis for those who wish to practice celibacy, or *brahmacharya*.

In our Hatha Yoga practice, we work on a physical level to open our hip joints, stretch our muscles, and release unnecessary tension. But at a deeper level, whether we recognize it or not, we are working with the subtler energies of the body, in particular, with the energy of the spine. According to *Hatha Yoga Pradipika* and other ancient texts, the energy that lies dormant at the base of the spine, referred to as kundalini energy, must be awakened and made to ascend through the center of the spinal column until it reaches the crown of the head. On its progress upwards, this energy passes through a number of chakras, or energy centers, where tension tends to accumulate and obstruct its passage. The function of the asanas is to open the chakras to allow the kundalini energy to flow freely.

The kundalini system does not refer to any measurable physiological reality. Rather, it provides a framework for observing and describing the inner experience of a pose, the subtle movements of energy that are often overwhelmed by the gross sensations of the muscular system. The system of the chakras, in particular, allows us to move beyond the physical level to grasp the psychological, emotional, and spiritual significance of our practice.²

Baddha Konasana relates especially to the first, or *muladhara*, chakra, which is located at the perineum (sometimes referred to as the pelvic floor), the area between the anus and the genitals. The muscles constituting the perineum resemble a hammock slung be-



Figure 1

tween the pubic bone in front and the tailbone behind, with minor attachments to the sitting bones. These muscles give vital support to the genitals, the uterus, and the bladder. Thus, the first chakra is concerned with basic survival — with feelings, needs, fears, and expectations that surround the three fundamental issues of life, that is, sex, birth, and death (or elimination).

The perineal muscles receive the downward pressure of the internal organs, especially during pregnancy for a woman, and often grow slack because of the strain. Elizabeth Noble, author of *Essential Exercises for the Childbearing Year*, estimates that at least half of all women have lost the tone and firmness of the perineum, which leads in turn to stress incontinence, constipation, painful intercourse, and other pelvic dysfunctions. She emphasizes that, "because of the immense trauma inflicted on the pelvic

floor during [child]birth, this is the most essential area to exercise."³

The pelvic floor exercises — often referred to as Kegel exercises after Dr. Kegel, who first introduced them — consist of lifting the perineal muscles and tightening the anal and master sphincters. The assumption here is that the perineal muscles cannot be adequately strengthened without the contraction of the sphincters. From my own experience, I would question this assumption. The pelvic floor exercises involve isolated, effortful contractions, which cannot be sustained or prolonged. They create tension in the body and constrict the breath. Instead, these muscles can be strengthened more easily and harmoniously by integrating them into the movement of the whole body through yoga.

Stand in Tadasana (Mountain Pose), and think of drawing the perineum into the

PHOTOS BY MICHAEL GHELLERER

body, without contracting the sphincters. There is nothing you can do with your effort or your will to make this happen. This is not like commanding yourself to clench a muscle. It is an image that bypasses the front brain and speaks directly to the inner intelligence of the body, evoking a total response that grows from the inside rather than being imposed from the outside.

When I surrender to this image in Tadasana, I find my legs extending, my pelvis firming and lifting, and my chest expanding. The effect is a profoundly integrating one. If you respond in a similar way to this instruction, I suggest that you use it as a theme for your practice in the coming week and explore how "drawing the perineum into the body" affects your other poses, standing, sitting, inverted, and backbending. You may be led to some new and exciting discoveries of your own.

In my teaching, I have found this image especially helpful for women who are very flexible, but weak around the thighs and pelvis. When the image is used in standing poses, the legs become stronger and the spinal column extends. In balancing poses, like Ardha Chandrasana, it lends greater stability. In Urdhva Dhanurasana, the archetypal backbend, it increases the lift of the pelvis.

What I want to suggest here is that an image or indirect instruction is often more effective and more sustainable than a direct instruction. For instance, when I sit in Baddha Konasana and hear the instruction



Figure 2

"Press the knees to the floor," only my legs respond. If I continue to push my knees down, a strong ball of tension gathers in my lower abdomen, forcing my pelvis back, so that my lumbar spine collapses, and the vertebrae protrude. I have forced my legs into the required position, but I have weakened and distorted my spine.

In contrast, when I sit in Baddha Kona-

sana and hear the instruction "Draw the perineum into the body," my buttocks become firm, my sitting bones move toward each other, my pelvis and spinal column are lifted from beneath, and there is an equally strong movement of the legs toward the floor. My mental attitude is also affected. My front brain feels light and clear, and bands of tension no longer grip my eyeballs like a



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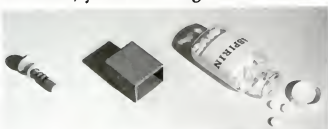
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miser stealing eggs. This adjustment brings a movement of my whole being, not just my body.

But now let me turn to some practical considerations.

For those who experience pain of the inner knee or tightness in the hips in Baddha Konasana, it is essential (1) to stretch the inner thigh muscles and (2) to increase the outward rotation of the thighs. One of the best poses for accomplishing this is Supta Padangusthasana, where the raised leg is lowered to the side of the chest, keeping the opposite hip in firm contact with the floor (Figure 2).⁴ If the stretch of the inner thigh is too intense, the leg can be supported against a wall or bolster at a more appropriate height. Remember to draw the sitting bone of the raised leg toward the heel of the extended leg to maximize the outward rotation of the thigh.



Figure 3

To create openness in the knees and hips, I would suggest the following variations of Baddha Konasana, using a low bench, platform, or other support. First, lie on your back with your buttocks close to the end of the bench and your feet on the bench with the soles of the feet together. The feet should be high enough so that knees and feet are at the same level, and the shins are parallel to the floor. If the knees are higher than the feet, place a blanket under the feet to bring them to the same level. When the knees descend lower than the feet, reduce the support under the feet accordingly. You will also need to draw a strap over the feet and under the ankles to hold the feet in place (Figure 3).

This position, one of my favorite resting poses, is very soothing on the lower back and can be held for five to 10 minutes. The elevation of the shinbone creates an opening of the inner knee joint, which alleviates inner knee pain in virtually every case. The stretch of the inner thighs is not dramatic, but there is a feeling of ease deep within the hip sockets, as the head of the femur (thighbone) glides smoothly into the center of the joint. If you try regular Baddha Konasana immediately after this variation, you will find your hip joints more open, and your knees closer to the ground.

For the second variation, you will need to sit on the floor at the end of the bench, with your feet on the bench and the soles of the feet together. With your hands gripping the sides of the bench, allow your upper body to lean back as though hanging from your arms, and simultaneously lift the sacrum and pelvis. If you collapse on the back of the pelvis, try moving your feet farther onto the bench (Figure 4). In this variation, the inner knees are protected, and there is a deep,



Figure 4

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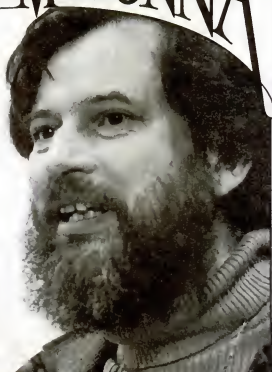
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Figure 5

satisfying stretch all around the upper thighs.

Those who have difficulty maintaining the lift of the pelvis in Baddha Konasana may find it helpful to sit with the buttocks raised on a blanket. If you suffer from inner knee pain, you might also try an additional lift under the heels, which makes the shin-bone rotate outwards, thus creating space at the inner knee joint (Figure 5).⁵

Many students, in attempting to lift the spine in Baddha Konasana, tighten the diaphragm and pull the rib cage forward. This creates a line of tension across the upper back, just below the bottom tips of the shoulder blades, and is often very painful. In this situation, we need to encourage the lift of the pelvis and sacrum and keep the rest of the spinal column passive.

Many teachers recommend sitting against a wall, but I prefer the following variation because it gives more support to the sacrum. Sitting in Baddha Konasana, with the soles of the feet together, place a long wide strap around the back of the pelvis, and cross the ends of the strap under the feet. Then lean forward several inches, pulling the strap toward the knees, until the strap feels tight around the top of the pelvis (Figure 6). Now sit back to an upright position, and take hold of the feet or the ankles. The strap will now give firm support to the lower back, and the sides of the feet will hold the strap in place (Figure 7). This adjustment feels wonderful and allows one to experience the true place of balance in the pose, without any effort in the body, and without any shadow of effort in the mind.

As I mentioned earlier, Baddha Konasana is often recommended for *brahmacharya*. However, as Baba Hari Dass writes, "Celibacy is a mental thing. No asana can help in celibacy if the mind is not prepared for it."⁶ Thus celibacy in the yogic sense does not mean sexual abstinence or repression, but a way of being and acting in the world that conserves energy, rather than dissipating it. We can experience this quality of being in Baddha Konasana, for the pelvis is open,

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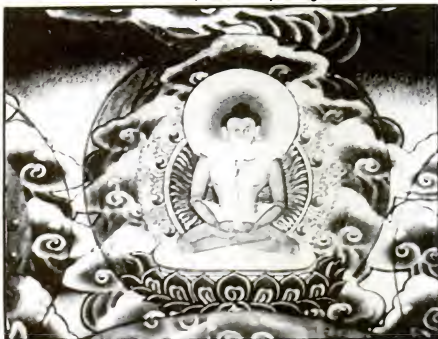
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Figure 6



Figure 7

vulnerable, and radiating energy, yet the meeting of the hands and feet, like the sealing of a trance, creates a feeling of peace and contentment. □

Donald Moyer, a former managing editor of Yoga Journal, is director of The Yoga Room in Berkeley, California. He has been a student of B. K. S. Iyengar since 1972 and a teacher since 1974.

Editor's Note: Judith Lasater has taken a year's leave of absence from the Asana column to concentrate on writing other articles for Yoga Journal. We are pleased to welcome Donald Moyer, who is a yoga teacher certified by B. K. S. Iyengar and a long-time associate of Yoga Journal, as our new Asana columnist.

NOTES

1. Thomas McEvilley, "An Archaeology of Yoga," *RES* 1, Spring 1981.
2. For a thorough study of this subject, see Swami Sivananda Radha, *Kundalini Yoga for the West* (Spokane, Wash.: Timeless Books, 1978).
3. Elizabeth Noble, *Essential Exercises for the Childbearing Year* (Boston: Houghton Mifflin Co., 1982), 2nd edition, p. 20.
4. For a complete description of this pose, see B. K. S. Iyengar, *Light on Yoga* (London: Allen & Unwin, 1976).
5. My thanks to Patti Sullivan for this suggestion.
6. Private correspondence, September 22, 1986.

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Luisah Teish — Yoruba priestess,
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BY MIMI ALBERT





We are all aware of the "black power" movement of the '60s and the continuing struggle for social equality of black and Hispanic peoples, many of whose ancestors were brought here hundreds of years ago, not as immigrants, like most Americans, but as slaves.

But what of the power of black spirituality, imported from Africa in the consciousness of the slaves themselves and then modified by Christian and Native American influences? What has survived of the African spiritual heritage besides a smattering of Islam (not the original religion of the ancestral Africans at all) and the ludicrous antics of "natives" in a few bad old Hollywood movies?

African religion is alive and well in this country, claims Luisah Teish, deeply knowledgeable and outspoken priestess of the West African Yoruba tradition. Raised in New Orleans, which she calls "the city of the Voodoo" and a kind of "psychic seaport," she grew up "tipsy" (i.e., in "the state of mind that precedes possession"). When, as a child, Teish tried to learn about her ancestral traditions, her questions usually went unanswered. When she noticed that her mother would stop a nosebleed with a piece of brown paper and a key, for example, or that people behaved in an unusual or eccentric way when a child was born or an elder died, she had no way to find out what was going on. Her parents' generation, caught in the conflict between holding on to the customs and traditions of their ancestors and trying to make it in the white man's world, had converted to Catholicism, and they weren't about to pass on the old ways to

their children. So Teish was raised and confirmed as a Catholic and taught that the white world on TV was the standard for what was normal and sane.

But "if you put a question to the subconscious mind long enough and with enough sincerity," she says, "you get on what I call 'automatic pilot.' Things start happening that lead you to the answer. That's what happened with me."

In the late '60s Teish became a dancer with Katherine Dunham's group. Dunham was more than a brilliant dancer and choreographer; she was an anthropologist and a preserver of the dances and traditions of Africa and the Caribbean Islands, most notably Haiti. Working with Dunham, Teish was able to cull the knowledge of her racial and ancestral past for which she had always longed. She was surrounded by people from Africa and the Caribbean who were doing the practices she had only read about. Performing dances from those traditions, she was able to feel the power of their movements and of the drums that accompanied them. During one dance, called Damballah, she had an out-of-body experience.

Eventually she joined the Fahami Temple of the Egyptian sun god Amun-Ra, which involved a long process of initiation, much of it secret. This initiation introduced her to knowledge and understanding that nourished her growing awareness of the spiritual significance of her African roots. Although she left the temple to take up her present practice, it was as an initiate of Fahami that Luisah Teish (pronounced "Teesh") received her name, which means "adventurous spirit."

But African spirituality was not popular with many blacks during that peri-

od of activism, and Teish frequently speaks of the struggles and rejections she experienced in finding her own way. Returning to the Yoruba tradition for her has represented coming to a wholeness within herself and in her perception of the world, and she is now a dedicated spiritual leader, advisor, psychic channel, and friend to the many women and men who take her workshops and participate in the work and play of her spiritual community, which is open to all.

In order to share her knowledge of the historical and spiritual life of black people in this hemisphere, Teish has written *Jambalaya: The Natural Woman's Book of Personal Charms and Practical Rituals* (Harper & Row, 1985). The book, as its name suggests, is full of rituals, chants and formulas, cultural lore, personal revelations, and loving advice. Teish hopes it will open new realms of spiritual practice and social awareness for many, black and white, Asian and Hispanic, female and male alike.

Meeting her at the Oakland, California, home of her extended family, I found Luisah Teish to be both commanding and approachable. Her training as a dancer and choreographer is revealed by her posture and bearing, and she speaks in a deep, dramatic voice that projects an undeniable quality of warmth and understanding. Often, as she speaks, she closes her eyes as if listening to some instructive inner voice that only she can hear — but just as often she punctuates her speech with relaxed and infectious laughter.

In *Jambalaya* you describe factors in your own childhood and young womanhood that led to your embracing the



spirituality of your African ancestors. Can you talk a bit now about your own development as a priestess, from childhood on?

The thing that really led to my becoming a priestess in this tradition was all the whispering I grew up around in New Orleans. Black people in the country areas of Louisiana have maintained a lot of African beliefs. But because we were subjugated by Christianity, and because holding on to those traditions was punishable by death, we discarded them. With each new generation, practices were remembered without the accompanying theology. I lived in a neighborhood where people put a lot of importance on dreams and made decisions based on plant and animal life, and where there was just a certain air of mystery coming down — but you couldn't ask any questions. This was "old folks' knowledge" — you were supposed to have it, but you couldn't be taught it!

And I myself always heard whisperings. As I write in my book, my entire childhood was filled with visions and intuitions and the whispered guidance of a spirit guide whom I call "She Who Whispers." I spent a lot of years thinking I was very eccentric, but since the book has come out I've gotten so many letters from people who have gone through similar experiences that I realize there are a hundred thousand others walking around experiencing the same things!

The battle inside me for what was true went on for years. It really got broken down when I started dancing with Katherine Dunham's group. Later on, after working as a successful choreographer in St. Louis, I came out to

California and worked with people here doing the same kind of dancing I'd done at the Dunham school. Around that time I started doing my altars and channeling and so on, but I was still closeted. I would talk about these practices, but I would not say I was a practitioner.

Then in 1974 I tried to leave the planet, and instead of dying I had the out-of-body experience I describe in the book. Soon after that I went for my first reading from a priest in this tradition. He shocked me quite a bit, because he told me I was a child of the love goddess Oshun, and not only that, I was a favored child. I said, "How can I possibly be a favorite child when I'm so miserable?" And I'll never forget his response. He said to me, "The finest jewels are put to the hottest fire and then plunged into the coldest water before they are polished."

So you didn't start out knowing that you were going to be a priestess in this tradition?

No. It took me eight more years before I was willing to stand up and say, "Yes. This is what I do." But it all really came together for me one night at a ceremony. Our ceremonies are wonderful in many ways — black people, Latin people, white people, Asian people, all dancing, all dressed in white. Drums are playing; there are songs, the sounds of laughter, and the smell of food. And I remember thinking that there are many ways a person can spend a lifetime. "And let this way be mine," I said. "Let this way be mine."

You talk about being a priestess of Oshun, the love goddess in your tradi-

tion. Can you describe the origins of that tradition and some of its practices?

I'm an initiate and a priestess in a branch of the West African Yoruba religion called Lucumi. Ours is West African religion as it was particularly maintained in Cuba. The original West African traditions came from Senegal, Angola, the Congo, and then were taken everywhere that slaves were taken — Brazil, Haiti, Cuba, Puerto Rico, and the United States. Everywhere the slaves lived, you'll find branches of the tree that came from the same seed, which is Mother Africa. Most of us belong to either the Haitian, Brazilian, Cuban, or New Orleans family.

And now, mixed into our tradition, are teachings of the native peoples of whatever country we landed in. It's minimized in American history, but the interaction between Africans and Native Americans on this continent is really noteworthy: our tradition has grown a lot through contact with them. [Teish's maternal grandmother was half Choctaw.] Another interesting thing the history books play down is that many Europeans who were brought here as indentured servants were really pagans. They also interacted with the black slaves, so these three elements were mixed together, creating the branches of the tree of the African diaspora. The basis of much of what I practice is rooted in ancestor reverence, nature worship and divining, healing and magic; all the traditions had these elements in common.

My tradition is very celebratory — there's always music, dance, song, and food in our services, as well as a sense of reverence for the children. It's joyful as well as meditative. While our priests



and our elders are highly revered and important, there's also room for the inspiration of the individual. We are extended-family-oriented; our groups are organized into "families," or "houses," and we call those with whom we share our rituals our "altar sisters" and "altar brothers." We are accountable to each other, and sometimes we also live together.

Can you describe some of the practices in your tradition?

All of our practices are in praise of nature. Our entire system is about receiving from and giving back to the earth, and all the elements of nature are seen as individual personifications or deities, whom we call the Orishas. Training in my tradition isn't just a matter of reading books and hearing lectures. Things have to happen to you. You have to have dreams and come to understandings. You have to start to see spirits. We're a shamanic tradition, and what I find myself doing with the people who study with me is giving them the information that we have about the Orishas and the ancestors and sharing our experiences. Invariably, those people go away and have experiences of their own, which they then share with us.

Can you tell us more about the Orishas? You've taught workshops on the African goddesses, and in *Jambalaya* you describe the gods and goddesses in terms of their favorite objects, colors, and foods. Can you talk about some of these now, particularly those of your own goddess, Oshun?

Oh, Momi, what am I going to say about Oshun? (By the way, "Momi" [pronounced "mommy"] is an affec-

tionate form of the word "Moma," which is what I call my mother, and all the goddesses as well.) You see, when I talk about the Orishas, you have to take into account my personal bias. Every Orisha has its own power and its own greatness and is beloved in its own way, but because I am a child of Oshun, and because we do praise singing, I will sing the praise of Oshun all day long. Oshun is a river goddess, the goddess of the sweet waters. She is also the goddess of love. As I write in *Jambalaya*, "The African observed the voluptuous river, with its sweet water and beautiful stones, and surmised intuitively that it was female. They named the river Oshun, Goddess of Love. They further noticed that a certain woman carried the flow of the river in her stride, spoke with a honeyed voice, and took great pleasure in adorning herself — so they called her the daughter of Oshun. They know that the river came before the woman, and that the woman's stride is affected by the flow of the river." Oshun's color is the bright yellow of illumination and wealth; her favorite foods are very sweet, very seedy, very leafy. Pumpkin, with all the seeds inside and its bright orange color, is one of her foods; she also loves pastries and sweets and fruits of all kinds. She's the goddess of cooking, among other things, so we associate a well-laid table, with flowers, candles, and gourmet dishes, with Oshun.

What about some of the other Orishas — for example, Yemaya and Obatala? What are their characteristics?

Yemaya (pronounced "Ye-my-YAH" — the accent is never quite where you expect it to be) is the mother of all the earth spirits. She is the ocean, and all

the knowledge and power embodied in the ocean. She is the Big Moma extraordinaire, Mother Compassion. She's one of the most popular and most beloved of the Orishas. I really love and respect her. She is a big-time healer. We believe there's nothing that, with patience, Yemaya cannot wash clean. She is very kind to women; she represents the waters in the womb and the ritual of birth; hers are the eternal waves of the ocean. She never quits on you, she never stops. The river will dry up — Oshun will quit on you sometimes — but not Yemaya. She's the mystery of deep blue and the old wisdom of unpolished silver. When I'm on my last legs, when I'm down and out and ready to give up, when I think that nothing else is going to work, all I have to do is go cry to Yemaya, and she changes things. She changes things.

Yemaya is incredibly beautiful, incredibly powerful and wise, and she's the mystery of mysteries, as far as I'm concerned. It is difficult really to talk about her because all the knowledge that's there, at the bottom of the ocean, is totally unfathomable. One of our proverbs says, "Nobody knows what's at the bottom of the ocean." Some of us believe that there are forests down there, another universe down there — nobody knows. Yemaya is also the mother of dreams; the place we go to when we're not here is Yemaya's realm.

Yemaya is gynandrous — primarily female with a male aspect. Obatala, on the other hand, is androgynous — primarily male with a female aspect. Obatala represents the clouds, the whiteness of the clouds, and the elderly, the wisdom of old age. Obatala is creativity in the sense of craftability. There are many

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THE CASE FOR ANIMAL RIGHTS

Each day countless atrocities are committed against non-human animals—but more and more people are demanding that the atrocities stop.

BY VICTORIA MORAN



PHOTO COURTESY OF INTERNATIONAL PRIMATE PROTECTION LEAGUE

"May all that have life be delivered from us."

Cindy was an excellent pet — good with the children and a welcome watchdog. But with money getting tight and the landlord threatening to enforce the “no animals” clause in the lease, Cindy’s owners gave her away to the city pound. Now people file past her every day, looking for puppies — but Cindy is a three-year-old dog. When her five-day “holding period” ends tomorrow, she will be “put to sleep.”

Back off the road in a windowless barn live a few dozen baby calves, chained by their necks in tiny stalls. Most were transported here, to this “white veal operation,” before ever having a chance to suckle from their mothers. Now they are force-fed a liquid diet designed to produce anemia, and they are given no bedding lest they eat it and take in roughage or iron. Their flesh must have the sickly white color gourmets prize when, at the age of four months, these babies are slaughtered to supply veal to fancy restaurants and markets.

The tiny monkey is removed from his mother at birth and placed in a bare cage with a cloth-covered “surrogate mother” — a wire structure with rubber nipples that provide milk. As the experiment proceeds, the infant is given “adverse stimuli” (i.e., electric shocks) that send him running for the protection of his “mother.” Her nipples are then removed and built into a cold wire frame model; the baby nurses from this but seeks solace in his softer, fabric-clad “parent” — even when he receives electric shocks whenever he touches her. The conclusion of this widely cited scientific study: infants need a mother or mother substitute if they are to develop properly. Did we need to torture a baby monkey to prove that?

Millions of such atrocities are committed each day in our society against non-human animals. Many of these go largely unpublicized. Others we choose to ignore, because to recognize them would threaten a life-style we hold dear. Still others we rationalize as necessary for the “higher human good.” However, those of us with an interest in the broader philosophy underlying the practice of yoga must at some point come to grips with the concept of *ahimsa*, or “non-harming,” one of the “limbs” of classical yoga. In the original Hindu tradition, non-harming was not limited to other people but embraced all life.

A central theme in Hindu religious thought is that all life is essentially one with the divine. This view requires that the believer respect, and even venerate, every life form. As an outgrowth of this, *ahimsa* asks that we follow a twofold path: doing the least amount of harm possible, and benefiting others (human and non-human) as much as we can. When coupled with the concept of karma — which teaches, in essence, that “as you sow, so shall you reap” — *ahimsa* makes sense selfishly as well as altruistically: good given forth means good returned.

The Buddha, who was raised in the Hindu tradition, extended his Way of Compassion to other animals as well as to humans. “A man is not noble if he injures living creatures,” he taught his followers, and “Him I call a monk who does not kill any creature, nor causes others to kill any creature, be it feeble or strong.” Buddhism’s emphasis on kindness to all creatures echoes that of its Hindu forebears, but Buddhist scripture attests to a deepening of the concept. The first of the Buddha’s precepts admonishes followers “not to kill,” and most Buddhists have extended this prescription to animals, with strict followers in many traditions following a vegetarian diet. In the *Surangama Sutra*, for example, adherents are advised that those who eat meat “are not true disciples of Buddha . . . they will never at-

tain enlightenment.” In a religion in which enlightenment is paramount, this is a strongly worded statement indeed.

The religion of Jainism, also an outgrowth of Hinduism, places an even greater emphasis on the rigid practice of *ahimsa*. Its founder, Mahavira, made *ahimsa* central to the path with statements like the following: “Injuring living beings is always harmful and injurious to the one who injures; it is the main cause of non-enlightenment. . . . This is the quintessence of wisdom: Not to injure any living being.” These teachings have resulted in practices that may seem curious to the uninitiated: for example, Jain monks wear gauze masks so they won’t inhale tiny insects, and they sweep the roadway before them as they walk so they won’t step on any crawling creatures.

The practice of *ahimsa* also featured prominently in the life of Mahatma Gandhi, who attempted to power his remarkable work on the fuel of truth and harmlessness. “To see the . . . Spirit of Truth face to face, one must be able to love the meanest of creation as oneself.” Gandhi eschewed the use of drugs because he believed vivisection (experimentation performed on living animals) to be “the blackest of all black crimes man is committing against God and His fair creation.” He was a strict vegetarian, maintaining that “the life of a lamb is no less precious than that of a human being,” and he called it the “tragedy of my life” that physicians convinced him to consume goat’s milk on a regular basis.

Today thousands of people who share this traditional concern for non-human animals have channeled their concern into action by forming the burgeoning *animal rights movement*, a sprawling coalition of organizations and individuals worldwide. Some animal rights advocates simply like animals — aesthetically and as companions — and are appalled that creatures they find so lovable and intelligent should suffer at human hands. Others, though not par-

ffering.”

—Buddhist invocation

“The highest truth is:

icularly partial to the furred and feathered, abhor cruelty in any form and are working to end the vast amount of it they see aimed at non-humans.

The movement's immediate predecessor, *animal welfare*, began in the early 1800s when the Royal Society for the Prevention of Cruelty to Animals was formed in Great Britain to protect draft horses. The animal welfare cause led to the formation of humane societies, shelters for lost and stray pets, and numerous organizations concerned with a single issue — the slaughter of baby harp seals, for example, or the overpopulation of puppies and kittens. The animal welfarist's basic premise is that we owe non-human animals consideration, protection, and loving care, but we still have the right to use them — or some of them — for our own wants and needs. Therefore, the overwhelming majority of people who have worked tirelessly for years in animal welfare have seen no reason to stop eating meat. Many others oppose blatant cruelties in laboratories that use live animals as test subjects, yet maintain the view that using non-humans for such purposes is not, in itself, unethical.

Animal rights now has a different premise. It contends that every creature has inherent value and deserves to live his or her life unmolested by the currently dominant species. Whether or not a particular animal is "cute," intelligent by human standards, or a member of an endangered species (or a prolific one) is of no consequence.

A host of animal welfare folk and environmentalists have joined the animal rights bandwagon, while others of its proponents were introduced to the cause through the work of young moral philosophers like the Australian Peter Singer. Singer's book *Animal Liberation*, originally published in 1975, rocked the cozy confines of the academic community by presenting a concept entirely new to the field of ethics: the rights of non-humans. His lucid writing style and persuasive reasoning brought this moral issue to public at-

tention. In the book he coined the term "speciesism," and openminded readers were appalled to discover that no matter how far they had come from racism or sexism, they (we) were rampantly speciesist and had given it virtually no thought.

Singer and others use sound philosophical arguments to counter our excuses for animal abuse. We have our rationalizations — "I had to get rid of that cat; it was ruining my furniture"; "It's all right to eat meat; the Bible gives us dominion over animals"; "They may come up with a cure for cancer using animals; they sure can't experiment on people" — to which the new breed of animal defenders has some cogent responses. Perhaps utilitarian ethicist Jeremy Bentham (1748-1832) best summed them up when he wrote: "The day may come when the rest of the animal creation may acquire those rights which never could have been withheld from them but by the hand of tyranny. . . . The question is not, can they reason? Nor, can they talk? But, can they suffer?"

We know that they can and do, in enormous numbers and with great intensity, at our bidding. This may come as a startling revelation to anyone who has considered only the other side of the human/non-human coin, which attests that we are a nation of "animal lovers." We do spend billions of dollars annually on food, accessories, and veterinary care for housepets. We attend cat, dog, and horse shows, line up to see trained animals perform, and visit zoos, pet shops, petting farms, and wildlife preserves with a zeal not confined to children. We see no contradiction in feeding wild birds and eating domesticated ones; in making an Easter gift of one white rabbit while using cosmetics painfully tested in the eyes of hundreds of others; and in excitedly photographing a furry creature spotted in the wild while still continuing to covet that Stone Age status symbol, the fur coat. Indeed, animal use is so widely accepted that animal abuse has gone largely unnoticed. In

fact, most people are unaware of the specific issues addressed by animal rights activists. Those detailed in *Animal Liberation* include the use of animals for food and the use of animals in laboratories.

ANIMALS ON FARMS

"For most humans, especially those in modern urban and suburban communities, the most direct form of contact with non-human animals," writes Singer, "is at meal time: we eat them." Statistics from the Washington-based Farm Animal Reform Movement (FARM) state that 95 percent of the 6 billion warm-blooded animals killed in the U.S. each year are so-called food animals. For millennia a persistent minority has chosen vegetarianism as a means of enhancing spiritual growth and physical health and expressing a personal stand against cruelty and violence. Their arguments have been strengthened in modern times as the raising of cows, pigs, chickens, and other creatures for meat, milk, eggs, and a plethora of "by-products" has gone from agriculture to agribusiness. Today's farming employs primarily "intensive" or "factory" methods, which sacrifice all concern for the animals' comfort or natural way of life to the need for ever-increasing production.

Husbandry in factory systems features indoor confinement, either in isolation or in extremely crowded conditions. "Force-feeding, genetic manipulation, artificial insemination, and loss of off-

Most farm animals raised for food are subjected to cruel and inhumane treatment. Live chickens may hang by their feet for hours before being slaughtered (above), while laying hens survive in terribly overcrowded conditions (right). Sows raised in confinement chew on the metal bars of their cages to encourage the production of pain-killing chemicals to ease their suffering. "Whiteveal" calves are chained without bedding in tiny stalls and force-fed a liquid diet designed to produce anemia.

God is present in all beings. They are his,

PHOTO COURTESY OF COMPASSION IN WORLD FARMING

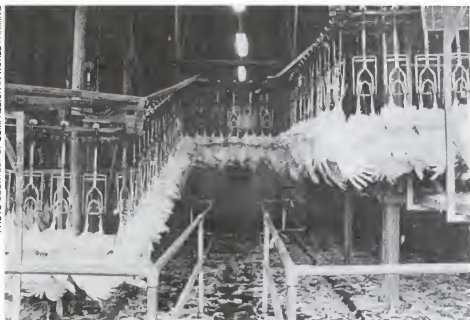


PHOTO COURTESY OF HUMANE FARMING ASSOCIATION

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multiple form. . . . He alone serves God who

spring are standard operating procedures," according to FARM. "Ear-notching, tail-docking, debeaking, dehorning, branding, castration, and other painful mutilations are performed routinely without anesthetic or surgical training." To keep their charges healthy in their inhospitable environments, farmers commonly use antibiotics in their feed (which may be jeopardizing consumer resistance to infectious diseases). Farmers also give hormones to farm animals to encourage their maturation and growth; in countries with looser regulations than the U.S., this practice has caused abnormal sexual development in children who have eaten the meat of such animals.

In addition to the raising of veal calves touched on earlier, one of the worst of factory farming's ethical abuses involves egg production. Laying hens are identified at birth, and male chicks are suffocated, ground alive for mink feed, or otherwise disposed of. When females reach egg-producing age, they go into "batteries" of up to one million birds, where they exist in tiny cages stuffed with their peers, none of whom can walk, turn around, or stretch their wings. Dead birds are culled each morning and considered "unavoidable losses." When production wanes, these living "egg machines" are rewarded with slaughter for canned soup or pet food.

The little animal welfare legislation that does exist excludes farm animals almost entirely. Therefore, they are without legal protection during rearing or transport from farm to slaughterhouse, often with an intermediate trip to a feedlot for fattening. This transporting experience may last a few days and may take place in any weather; food and water are generally withheld. Cattle prods used to goad animals into trucks or rail cars are capable of producing first-degree burns.

The slaughterhouse itself is no place for a field trip. (Ask to tour one: you'll find that visitors are not welcome.) The Humane Slaughter Act, passed back in

the '50s, requires that slaughterhouses doing business with the federal government must stun animals before killing them, but this operation is far from foolproof. Also, the doomed may have to wait hours for their execution while seeing, hearing, and smelling what is being done to their fellows. (The Humane Slaughter Act does not apply to poultry at all.)

ANIMALS IN LABORATORIES

Some 70 million non-humans are confined as "research tools" in U.S. labs, according to Don Barnes, director of the Washington, D.C., office of the National Anti-Vivisection Society (NAVS). "It could be anywhere from 35 to 100 million," says Barnes, himself a former researcher who used rhesus monkeys in psychological experiments for the military before his "conversion" to the animal rights cause in 1981. "The fact that the numbers are so ambiguous demonstrates our lack of concern: no one cares enough to count them."

We do know that approximately one-third of the non-human animals used in labs go for product testing — drugs, household cleaners, cosmetics. The rest are kept primarily for biomedical research, with a smaller number going for classroom experiments and behavioral studies. This year the National Institutes of Health (NIH) will spend two-thirds of its \$6 billion budget on animal experimentation, while the pharmaceutical giants will channel tens of billions of dollars into such research. Species used include rats, mice, guinea pigs, frogs, rabbits, cats, dogs, pigs, and non-human primates. In some states, "pound seizure" provisions either allow or require that municipal shelters turn unclaimed pets over to laboratories. Providing specially bred animals for labs is also a lucrative industry.

The content of animal experiments has been virtually anything that can be devised by an enterprising scientist seeking a grant. People for the Ethical Treatment of Animals (PETA) reports on experiments in which thousands of

animals were exposed to nerve gas and atomic radiation in military laboratories; household products (floor wax, detergents, etc.) were injected into the stomachs or under the skins of rabbits, beagles, calves, etc., inducing vomiting, diarrhea, respiratory distress, convulsions, and paralysis, ending only when half the animals had died; rabbits' eyes were smeared with drugs and cosmetics in the infamous Draize test, producing corneal ulcers, hemorrhaging, and blindness; "the wings of 74 mallard ducks [were broken] to see if these crippled birds could survive in the wild (they didn't)"; and "domestic cats were deprived of sleep and forced to balance on bricks submerged in water to see how long it took them to collapse from exhaustion and drown."

Certainly not all experiments are of such horror-story proportions, but until December 1985, with the passage of the Improved Standards for Laboratory Animals Amendment to the Animal Welfare Act, no federal law protected animals during experiments. The earlier act provided for proper housing and care but left scientists free to do as they pleased during the actual research procedure. The Improved Standards Amendment, although not as strong as many animal defenders would have liked, seeks to minimize pain and distress for the animals and requires that the head scientist on each project consider alternative methods. It also authorizes establishing an information bank at the National Agricultural

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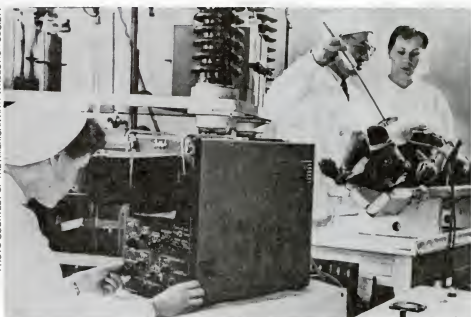
As many as one-third of the approximately 70 million non-humans confined as "research tools" in U.S. laboratories are used in testing of such products as drugs, household cleaners, and cosmetics. Lab animals — including rats, mice, guinea pigs, frogs, rabbits, cats, dogs, pigs, and non-human primates — are generally kept in tiny cages and may be subjected to vivisection, mutilation, poisoning, drowning, and prolonged confinement or physical distress.

serves all other beings."

—Swami Vivekananda

"When

PHOTO COURTESY OF THE AMERICAN ANTI-VIVISECTION SOCIETY



COURTESY OF THE SCOTTISH SOCIETY FOR THE PREVENTION OF VIVISECTION

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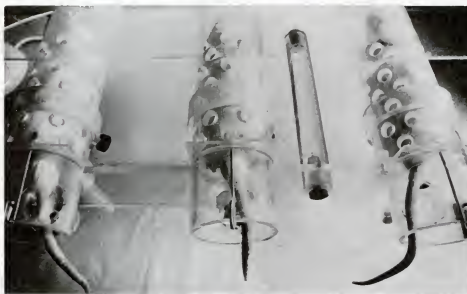


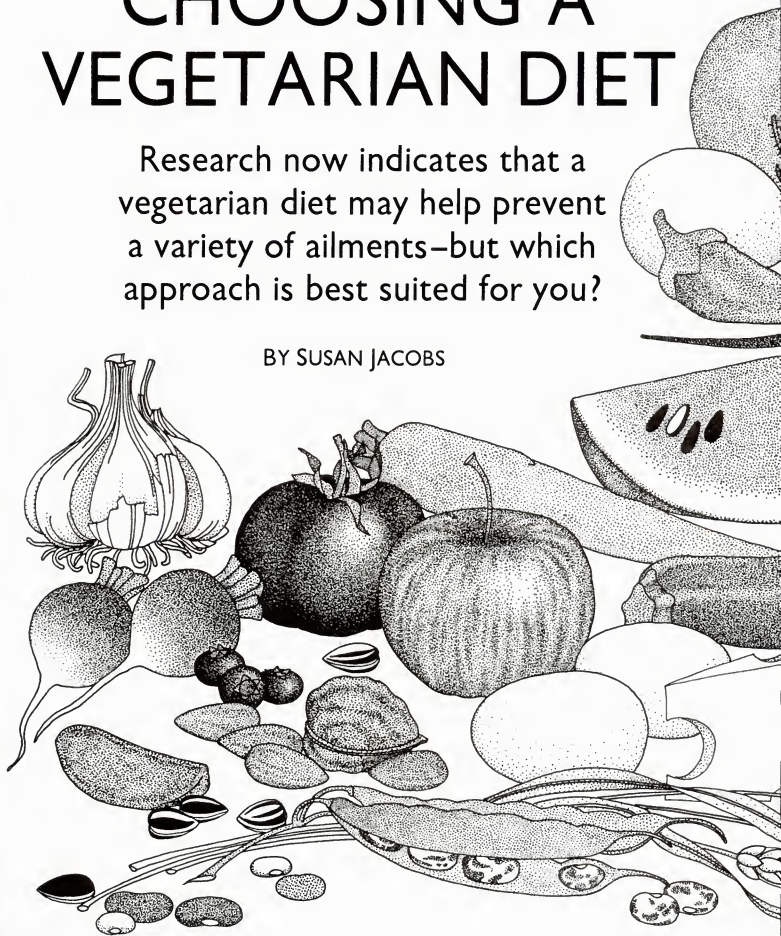
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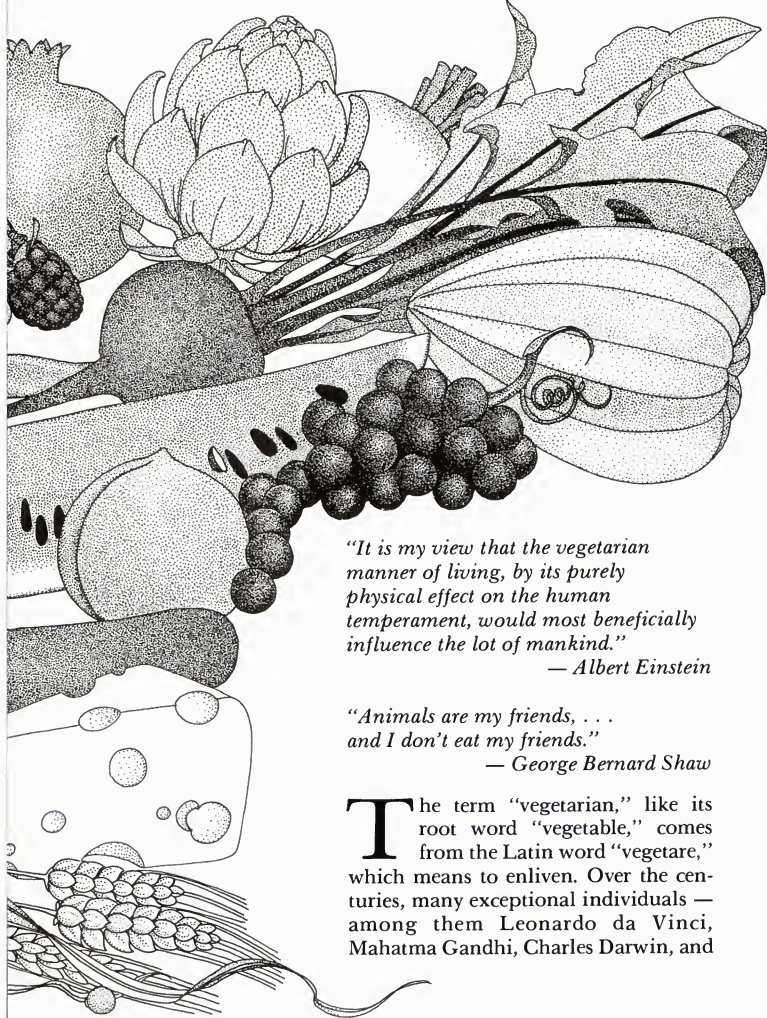
a man wants to murder a tiger, it's called

CHOOSING A VEGETARIAN DIET

Research now indicates that a vegetarian diet may help prevent a variety of ailments—but which approach is best suited for you?

BY SUSAN JACOBS





"It is my view that the vegetarian manner of living, by its purely physical effect on the human temperament, would most beneficially influence the lot of mankind."

— Albert Einstein

"Animals are my friends, . . . and I don't eat my friends."

— George Bernard Shaw

The term "vegetarian," like its root word "vegetable," comes from the Latin word "vegetare," which means to enliven. Over the centuries, many exceptional individuals — among them Leonardo da Vinci, Mahatma Gandhi, Charles Darwin, and

Benjamin Franklin — have elected to “enliven themselves” by following some sort of vegetarian regimen. Yet they, and millions of their lesser known contemporaries, have usually had to defend their dietary choices.

And understandably — because historically most nutritionists, doctors, and many dietary organizations have loudly warned against the dangers of a vegetarian diet. Without much evidence, they have claimed it was deficient in various nutrients, particularly iron, protein, and vitamin B-12.

After much scientific study, however, researchers are changing their minds. They now say that, far from being harmful, a vegetarian regime may actually help prevent such conditions as cancer, heart disease, obesity, diabetes, dental caries, and osteoporosis!

They note that vegetarians generally have lower blood pressure and cholesterol levels than comparable groups of meat-eaters, and they weigh substantially less. They also tend to have less cancer, especially of the breast, colon, and uterus.

The usually conservative American Dietetic Association now maintains that not only can vegetarianism be safe, but “a growing body of scientific evidence supports a positive relationship between the consumption of a plant-based diet and the prevention of certain diseases.”

Due to religious beliefs or economic necessity, much of the world is already vegetarian, and vegetarianism in the United States appears to be a growing trend for various health and philosophical reasons. USDA figures show that our per capita beef consumption has dropped from 84 pounds in 1970 to 78.6 pounds in 1984, and a 1985 Gallup Poll reveals that 6.2 million Americans now call themselves vegetarians.

In response to this trend, restaurants across the country are modifying their menus to include more meatless dishes, while fast-food establishments are installing salad bars. Meat substitutes such as soy burgers and tofu hot dogs are appearing on supermarket shelves, and dozens of inventive cookbooks teach readers how to create dazzling and elegant vegetarian meals.

Once considered “offbeat” or “politically correct,” vegetarianism is now being tagged “chic” or “healthy.”

Although it is currently enjoying a new wave of popularity, historically vegetarianism is nothing new. Scientists have ascertained that our ancestors were, for the most part, vegetarian. They say it was only during the last Ice

Vegetarians generally have lower blood pressure and cholesterol levels and less cancer than meat-eaters.

Age, when their normal diet of fruit, nuts, and vegetables was unavailable, that human beings began eating flesh on a regular basis.

Many of the ancient Greek sages, including Plato, Socrates, and Pythagoras, advocated a vegetarian diet. In India, the Buddha urged his disciples not to eat flesh, and the Hindu yogis have always forbidden the eating of meat. Taoist saints and sages were vegetarians, as were many early Christians and Jews. In fact, the entire Incan nation of South America was presumably vegetarian!

Even the ancient holy books discuss vegetarianism. The Islamic Koran prohibits the eating of “dead animals, blood, and flesh,” and the Bible states, “And God said, ‘Behold, I have given you every herb-bearing seed, which is upon the face of the earth, and every tree, in which are fruits; for you, it shall be as meat.’” (Genesis 1:29) — a passage that some have interpreted as advocating a vegetarian diet.

It can also be argued that men and women have evolved physiologically as vegetarian creatures. All carnivores (lions, dogs, wolves, cats, etc.) possess short, simple digestive systems to quickly expel flesh, since it decays rapidly and can poison the bloodstream. Humans, in contrast, have long digestive tracts similar to those of the plant-eaters (cows, elephants, sheep, etc.) and fruit-

eaters (apes and some monkeys). A longer intestinal tract facilitates the slower digestion of vegetable matter.

A carnivore's stomach naturally secretes large amounts of hydrochloric acid to break down the fibrous tissue and bones of its prey. The stomachs of cows, apes, and humans, however, naturally secrete up to 20 times less of that acid.

Meat-eaters possess powerful jaws and pointed teeth to help them tear at flesh, but they are hardly able to chew. In contrast, plant-eaters and humans chew and grind their food with anatomically helpful rows of molar-like teeth. All meat-eaters have sharp claws, which humans lack. Like the fruit-eaters, humans have dexterous fingers that easily enable them to pluck fruits and nuts.

Although some might dispute the claim that we have the anatomy of a vegetarian, it is generally accepted that our natural instincts are decidedly non-carnivorous. Most flesh-eating animals kill their own prey and enjoy their meat raw. Humans, however, boil, bake, or fry their meat and disguise it in sauces. And few would relish their meat if they had to procure it for themselves.

“A cat will salivate with hungry desire at the smell of a piece of raw flesh, but not at all at the smell of fruit,” writes Barbara Parham in her convincing little pamphlet *What's Wrong with Eating Meat?* (Ananda Marga Publications). “If man could delight in pouncing upon a bird, tearing its still living limbs apart with his teeth, and sucking the warm blood, one might conclude that nature provided him with a meat-eating instinct. On the other hand, a bunch of luscious grapes makes his mouth water.”

Parham's pamphlet explains some of the reasons why individuals decide to become vegetarians. Besides the obvious religious and cultural arguments, many choose the diet out of a philosophical respect for animals. Some simply can't justify the killing of a creature for the luxury of a meal, and others eschew meat in protest of the inhumane way today's animals are raised. (See Victoria Moran's article on the animal rights movement, in this issue.)

Some are vegetarians because it is economical. Others cite more altruistic reasons, such as helping to alleviate world hunger. They cite statistics that show that land used to produce food crops for direct human consumption can feed up to 14 times as many people as land used to grow food for animals that are eaten in turn.

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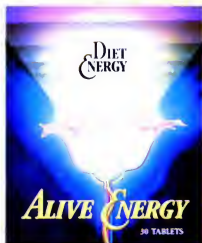
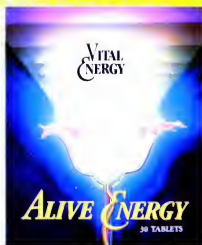
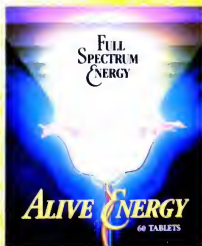
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Researcher Frances Moore Lappé introduced this concept 15 years ago in her landmark book *Diet for a Small Planet* (Ballantine Books) and urged people to eat lower on the food chain. Many who read the book became vegetarians for the political or ecological reasons she cited.

Perhaps the main reason people become vegetarians, however, is that they are concerned about their health. Some, after being told by their doctors that their cholesterol levels are dangerously high, adopt a vegetarian regime because of its low fat and cholesterol content. Some, suffering from cancer or AIDS, switch in the desperate hope that the purifying effects of a vegetarian program will give them a new lease on life. Others, often in good health, believe that meat is simply not good for them.

"Next to tobacco and alcohol, the use of meat is probably the greatest single cause of mortality in the United States," writes Dr. John A. Scharffenberg in *Problems with Meat* (Woodbridge Press).

Scharffenberg points out that one kilogram (2.2 pounds) of charcoal-broiled steak contains as much benzo(a)pyrene as smoke from 600 cigarettes. When mice are fed benzo(a)pyrene, they develop stomach tumors and leukemia. Pork is even worse. Seventy percent of all pork products, according to Scharffenberg, have added nitrites to protect against botulism-like organisms and to promote fresh color. Nitrites combine with secondary and tertiary amines in our bodies to produce nitrosamines, which are proven carcinogenic agents.

Despite rigid inspection by the USDA, he claims, much meat contains bacteria-like salmonellae and trichinosis. Meat is rich in saturated fat, which can clog arteries and result in heart attacks, and low in fiber, which can cause constipation and, ultimately, colon cancer.

It is general knowledge that ranchers add a myriad of chemicals to their animal feed in an attempt to quickly fatten herds and improve meat color. The animals are also routinely injected with antibiotics, sedatives, and hormones to stimulate growth. Prior to being slaughtered, terrified animals undergo many biochemical changes as adrenalin floods their systems. Opponents to meat assert that the residues of all these chemicals, natural and synthetic, remain in the meat to later contaminate human tissue.

Opponents also assert that meat-eaters poison themselves by overloading their bodies with the toxic by-products of

Far more of the world's precious resources are required to produce meat for consumption than to grow vegetables.

meat metabolism: urea and uric acid. Under ordinary circumstances, the kidneys excrete these poisonous nitrogen compounds. When the kidneys become strained, however, the unexcreted uric acid is deposited throughout the body, where it tends to harden and crystallize. When this happens in the joints, it creates painful arthritis, gout, and rheumatism. When it collects in the nerves, it can cause sciatica. Many people with such conditions, in fact, are now being advised by doctors to drastically cut back on meat or eliminate it entirely from their diets.

Tests show that, due to its high levels of phosphorus, meat-eating also increases the urinary excretion of calcium, thus making meat-eaters more prone to osteoporosis. Vegetarians, who have significantly greater bone densities, appear to be less prone to this crippling disorder.

Much of the research on the benefits of the vegetarian diet has been obtained by studying the health of the Seventh Day Adventists, whose beliefs prohibit them from smoking, drinking, and eating meat. The Adventist diet generally consists of approximately 25 percent less fat and 50 percent more fiber than that of the general population. Comparative tests show that Adventists, on the whole, have only 60 percent of the heart disease of other Americans, and that Adventist men aged 35-40 years old

have 6.2 years greater life expectancy than men in the general population.

Longevity is another plus for vegetarianism. The much-studied Hunzas of northern Pakistan routinely live to 110 on their vegetarian, grain-based diet. In contrast, the Eskimos, who exist largely on meat and fish, have an average lifespan of less than 30 years!

If vegetarianism is so great, then why isn't everybody a vegetarian? For many, the thought of living without hamburgers or chicken teriyaki is terrifying. Yet with all the delicious and authentic meat substitutes currently on the market, giving up meat is easier than one might expect.

Still, many cling to the myth that a vegetarian diet will make one weak. Nothing could be further from the truth! Most of the strongest animals on the planet (elephants, oxen, horses) are vegetarian! And numerous controlled tests have shown that vegetarians have even more athletic endurance than meat-eaters! This is probably due to the vegetarian's high carbohydrate intake, which sustains muscle glycogen levels.

Some people worry about getting enough protein on a vegetarian diet. Luckily, in the U.S. this fear is unfounded, as most Americans consume far too much protein. In fact, a comprehensive study of vegetarians conducted in 1972 by Dr. Frederick Stare of Harvard University found that even they were consuming over twice their minimum daily protein requirement.

It seems reasonable to assume, then, that vegetarians can be just as healthy as their meat-eating counterparts — and arguably even healthier.

If you are thinking of experimenting with a vegetarian diet, however, you may find yourself wondering which to choose. Some vegetarians consume eggs, for example, while others shun them; and some religious vegetarians (Sikhs) emphasize spices to activate the kundalini, while others (Buddhists) avoid them because they are too stimulating. There is no right or wrong vegetarian regime — each individual must choose the one that is best for him or her. What follows is a brief description of each type, with appropriate resources.

SEMI-VEGETARIANS

For a variety of reasons, this group gives up certain types of meat (e.g., all red meat or all pork products) but continues to eat fish, poultry — and perhaps occasionally meat.

Rather than use it as a daily staple, semi-vegetarians may make the con-

scious choice to eat meat twice a week, or only on holidays. Although they are not rigid about their diets, semi-vegetarians are aware of meat alternatives (tofu, gluten, seitan, tempeh) and make use of them.

In a restaurant, a semi-vegetarian might be just as likely to order a salad or a meatless entree as a strict vegetarian, although the semi probably wouldn't care if the soup had a chicken stock base or the beans contained lard. Nevertheless, food establishments nationwide realize the popularity of this ever-growing group and are now scrambling to cater to its needs.

Recommended:

The Gradual Vegetarian, Lisa Tracy (Dell, \$5.95)

What's Wrong with Eating Meat? Barbara Parham (Ananda Marga Publications, \$2.50)

LACTO-OVO VEGETARIANS

Although there are no definitive figures, lacto-ovo vegetarians probably constitute the majority of those who label themselves "vegetarian." Although they don't eat meat, fish, or fowl, this group allows dairy products and eggs.

Nutritionally sound and easy to follow, lacto-ovo vegetarianism is often the first step for those on a standard diet who want to eliminate flesh. Due to its versatility and convenience, many people remain lacto-ovos for the rest of their lives.

Much of the research on vegetarianism has been conducted on this group, which encompasses all segments of the population, including professional athletes, children, and pregnant women. Lacto-ovo vegetarians have been found to be just as fit as the general population, if not fitter, with much lower incidences of all major diseases.

There is a tendency, especially among new lacto-ovos, to rely too heavily on dairy products (especially cheese) to meet their protein needs. Besides being a concentrated source of fat and calories, cheese can be very mucus-forming and allergenic. Cheese and other dairy products should be used in moderation, with the majority of the lacto-ovo diet coming from whole grains, legumes, vegetables, fruit, nuts, seeds, etc.

Variations on the lacto-ovo theme include lacto vegetarianism, where followers omit eggs due to allergies, concern about cholesterol, or philosophic opposition to the way most eggs today are obtained (or to eating an animal embryo); and ovo vegetarianism, where

Underlying the vegan diet is the Hindu-Buddhist principle of ahimsa, which honors the sanctity of all life.

dairy is eliminated due to milk allergies or because of a general distaste for dairy products.

Since their dietary possibilities are so vast, lacto-ovos find cooking a breeze. Nevertheless, there are literally hundreds of good cookbooks catering to the needs of the lacto-ovo, and many are well worth examining for creative inspiration.

Recommended:

Vegetarian Times Cookbook (Macmillan, \$8.95)

Laurel's Kitchen, Laurel Robertson et al. (Bantam, \$4.95)

The Ananda Cookbook (Ananda Publications, \$9.95)

The Enchanted Broccoli Forest, Mollie Katzen (Ten Speed Press, \$11.95)

VEGANISM

Underlying the vegan diet is the Hindu-Buddhist principle of *ahimsa*, or non-harming, which honors the sanctity of all life and emphasizes the need to live without causing unnecessary suffering. Vegans are sensitive to animals' rights and don't care to exploit them. For this reason, many vegans don't wear wool, down, or leather, and usually don't eat honey. (For information on the animal rights movement, see Victoria Moran's article in this issue.)

Many vegans don't buy boar bristle brushes, feather pillows, or cosmetics containing animal products, and most

choose to avoid circuses and horse races.

Healthwise, the vegan diet is unparalleled. Since their protein is derived entirely from plant sources, vegans have extraordinarily low cholesterol levels. Degenerative diseases like heart conditions, cancer, and osteoporosis are rare, and obesity is practically non-existent. Many vegans, in fact, have trouble keeping extra weight on!

Doctors used to caution vegans about vitamin B-12 deficiencies, since that nutrient was thought to be found only in animal products. But scientific analysis now shows that B-12 is abundant in fermented foods like tempeh and miso, which are often part of the vegan diet. It is also possible that the vegan learns how to manufacture the vitamin in his or her own body, because actual deficiencies among vegans are rare. Nevertheless, vegans who are concerned that their diet may be lacking the micro-nutrient may decide to supplement with B-12 tablets or lozenges, available in all vitamin stores.

Recommended:

Compassion: The Ultimate Ethic, Victoria Moran (Thorsons, U.K., \$6.95)

Vegan Cooking, Leah Leneman (Thorsons, U.K., n.p.)

The American Vegan Society, 501 Old Harding Hwy., Malaga, NJ 08828

MACROBIOTICS

More than a diet, macrobiotics is a philosophy and a way of life based on the principle of balance. According to this approach, which was formulated in Japan by George Ohsawa from traditional Taoist principles and whose prime spokesperson in America today is Michio Kushi, everything in life is either predominantly yin or predominantly yang. Although yin and yang have many characteristics, each is important only in relation to the other, and the ultimate goal of macrobiotics is to harmonize and balance these opposing forces.

Since food plays such a large role in our lives and is one factor we can control, macrobiotics offers detailed dietary recommendations. In simplified form, foods can be classified on a continuum from extreme yin (e.g., sugar, alcohol) to extreme yang (salt, red meat), with grains, beans, and most vegetables falling toward the middle. Adherents of the diet believe that we instinctively strive for yin-yang balance — sometimes without even knowing it! For example, on a hot (yang) day, we crave fruit (yin).

CONTINUED ON PAGE 68

The Night of Shiva

Each year, in February or March, thousands of Hindu pilgrims and sadhus gather in Kathmandu to worship Lord Shiva, god of eternal change and transformation.

PHOTOS AND TEXT BY CHRISTINE KOLISCH

It is often said that in Nepal there are more festivals than days of the year. Thousands of gods and goddesses must be appeased and remembered, and obedience to the gods' laws and placation through ritual are a part of everyday life.

Yet certain important festivals are reserved for the more powerful gods. Shivaratri, the night of Shiva, is a huge Hindu celebration taking place each year in February or March with the waning moon. Thousands of pilgrims from all over the subcontinent come to worship Lord Shiva at Pashupatinath temple in Kathmandu, one of the holiest



shrines in the Hindu world. The golden-tiered temple is dedicated to this deity in his manifestation as the Lord of the Beasts. Situated on the banks of the Bagmati, Nepal's holy river, which runs into the Ganges in India, Pashupatinath is a complex of shrines, bathing and cremation ghats, hermitages, and an inner sanctum restricted to Hindus. The whole area abounds with stone sculptures and *lingams*, phallic representations of Shiva's creative powers.

Sadhus are Hindu holy men who have renounced ordinary life and earthly possessions to become mendicants paying homage to their chosen god. Shivaratri attracts many such men who have offered themselves to the powerful god Shiva. A part of the Hindu triad along with Brahma, the creator, and Vishnu, the preserver, Shiva is often called the destroyer. But he would be more aptly termed the transformer. Having renounced both the joys and the pains of the world, he destroys with equanimity. His cosmic dance symbolizes the glory of the One and the eternal flux and movement of the universe.

Shiva teaches that existence is transitory. He is a composite god, for it is out of the ashes of the old that the new may arise; death results in rebirth, spring follows winter. Thus Shiva is also worshipped as the pro-





creative force, represented by the lingam and by Nandi the bull, his vehicle, a symbol of fertility. He is often depicted with his female consort, Shakti.

The sadhus come from many different sects. Some, known as *naga babas* (naked men), perform devotion by defying the elements with only ashes covering their bodies. Many smoke hashish and *ganja*-filled pipes (*chilums*) to invoke the god of destruction. Since Shiva's great powers are often attributed to his practice of yogic austerities, many sadhus practice Hatha Yoga postures and devotional chanting. And all must bathe in the holy waters of the Bagmati. Whatever the form of homage, Shivaratri is a celebration of the natural ebb and flow of life. □

Christine Kolisch runs a gallery of Nepalese arts and crafts in Monterey, California, and leads yoga treks into the foothills of the Himalayas. She is also a yoga instructor and a freelance photographer.

YOGA, CIRCULATION, & IMAGERY

*Poses for “squeezing”
and “soaking,”
aerobic yoga, and
creative imagery
can greatly
enhance
circulation.*

BY MARY SCHATZ

For several years now, I have observed B. K. S. Iyengar's work with medical patients at his center in Pune, India. According to Iyengar, yoga can greatly enhance circulation by bringing blood to, and promoting activity in, dull and sluggish parts of the body. He asserts that specific asanas allow certain areas to soak up blood and that others squeeze blood out of those areas. Iyengar's “prescriptions” for “squeezing” and “soaking” particular organs have had some impressive results, as I observed in Pune.

For example, a 27-year-old Canadian woman who suffered from hypothyroidism (an underactive thyroid gland) was given a

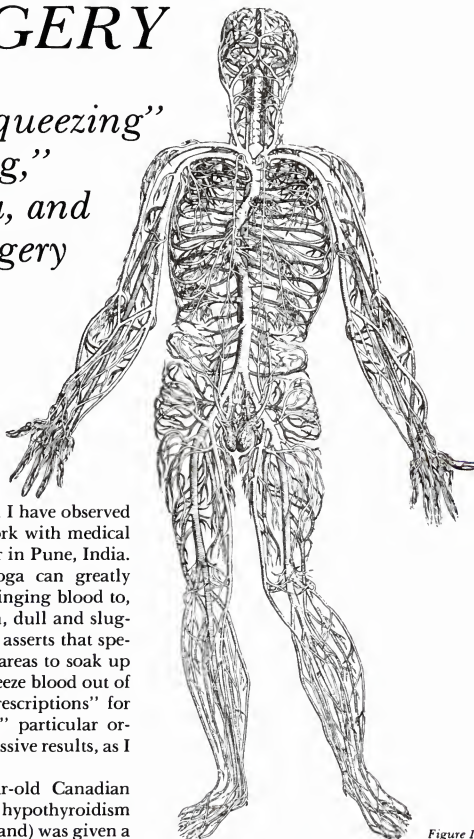


Figure 1

series of asanas and modified asanas that both flexed the neck (chin down) and extended it (chin up) to soak and squeeze her thyroid. Her symptoms slowly improved.

For a 23-year-old diabetic Indian woman, Iyengar prescribed a regimen of asanas that included twists, forward bends, and backbends to soak and squeeze her pancreas. Her insulin requirement decreased from two injections daily to only one.

Not only can yoga bring blood to areas of poor circulation by squeezing and soaking particular parts of the body, but various asanas can be practiced aerobically to improve one's overall circulation. And, as we shall see, mental imagery used together with the asanas can further enhance circulation.

ANATOMY AND FUNCTION

A review of some aspects of the circulatory system's anatomy and function will help the reader understand the effects on blood circulation of posture (habitual), postures (yoga asanas), and mental attitude.

The Internal Sea

Scientists postulate that life on Earth began billions of years ago in the planet's watery environment, known as the Primordial Sea. First to develop were single-cell plants and animals, which depended on the movement of the surrounding waters to deliver nourishment and wash away waste products. The sea also provided the organisms with information about the external environment: an increase in the salt concentration, for example, might have indicated that the sea was drying up; a decrease in temperature might have meant a seasonal change in the currents or the onset of another Ice Age; a trace of a poisonous substance might have warned of the approach of a predatory life form.

As multicellular life began to evolve, an "internal sea" became necessary as a means for distributing nutrients and removing wastes. In these more complex creatures, the internal sea also served as the medium by which cells communicated with each other.

The Body as Blood Vessels

Let's take a moment now to visualize the immensity of the circulatory system. Every part of every muscle and bone is served by tiny arteries, capillaries, veins, and lymphatic vessels. The skin and all the internal organs have tiny branches of these structures that bathe each cell.

Even nerves and larger blood vessel walls have their own vascular supply from arteries, veins, and lymphatics. Figure 1 suggests the magnitude of this system. It is a human figure with no bones, no skin, no muscles, no organs — only the blood and lymphatic vessels! So extensive is this system that if everything but these vascular structures were removed from your physical body, there would still be a unique and recognizable you.

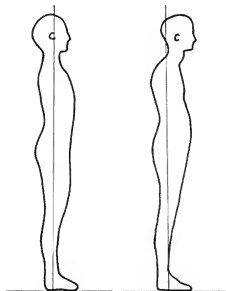


Figure 2

Movement of Lymph and Venous Blood

We all know that the heart pumps blood into the arteries of the body as well as into the arteries of the lungs. It is not so well known that blood returns to the heart through the action of two other body pumps: the muscle pump and the chest pump. Lymph (tissue fluid similar to blood, but without red blood cells) also returns to the heart through the actions of these two pumps.

THE MUSCLE PUMP: As muscles contract to move us about, they squeeze the thin-walled veins and lymphatic vessels near and within them. The fluid in these vessels is squeezed toward the heart. Backflow is prevented by one-way valves. When the muscles relax, the veins and lymphatics once again fill with fluid from below. Thus, with the coordinated muscular action of contraction and relaxation, blood and lymph are "milked" back toward the heart. Prolonged inactivity can greatly hamper this return system and allow blood to stagnate and clot in leg veins. To make matters worse, when muscle-pump activity resumes, clots may break up, travel to the lungs, and interfere with

respiration.

THE CHEST PUMP: When we inhale, the diaphragm moves down to create a negative pressure in the chest. This negative pressure pulls air into our lungs. This same negative pressure also "sucks" blood and lymph into the chest from the abdomen. Each inhalation, therefore, brings blood and lymph into the heart as well as air into the lungs.

Good circulation depends not only on a healthy heart, but on healthy muscles and good breathing as well.

POSTURAL REQUIREMENTS FOR GOOD CIRCULATION

It becomes easier to see how posture can affect circulation when one considers all the vital organs that are either partially or completely encased by the ribs: heart, trachea, lungs, esophagus, thymus gland, stomach, liver, spleen, adrenal glands, pancreas, kidneys, and portions of small and large intestines, as well as the cervical, thoracic, and abdominal nerve trunks and ganglia. Chronic trunk flexion (slouching and slumping) decreases the available internal space for the circulation of these organs. In a slouched posture, the diaphragm is less free to move down with the inhalation. Not only does this compromise inflation of the lungs, it prevents the chest pump from helping blood return to the heart. A prolonged decrease in space in the abdomen and chest can cause partial collapse of the lymphatics and veins that serve the vital abdominal organs. This compromises not only the circulatory cleansing of all these tissues, but also the transport of metabolic products from sites of manufacture to sites of final use and the circulation of the many hormones produced in these tissues. The end result: vulnerability, suboptimal health, and, eventually, disease.

To get a physical sensation of this unhappy state of affairs, try eating a full meal slouched over. The increased volume of food in the stomach, combined with the decreased space available, impaired breathing, and hampered circulatory return, causes an uncomfortable sensation. What is your body saying to you? "Give me more space. Let me breathe."

Another effect of poor posture on circulation involves the head and neck. The position of the head in relation to the thorax can have an effect on circulation to the muscles at the back of the neck and upper shoulders. Have someone stand with one side toward you. Imagine a straight line connecting the

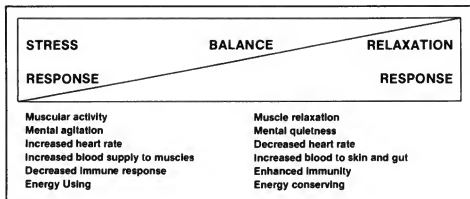


Figure 3

ear with the centers of the shoulder joint, hip joint, knee joint, and ankle (Figure 2). If the head is forward of this line of gravity, the posterior neck and shoulder muscles become shortened and hard, squeezing off lymphatic vessels and veins and even compromising small arteries. The muscles are deprived of oxygen and shift into anaerobic (without oxygen) metabolism. The end product of anaerobic metabolism is lactic acid (rather than carbon dioxide and water, which are the end products of anaerobic metabolism). The mere presence of increased concentrations of lactic acid is interpreted by the body as a danger signal and can elicit a shift to an emergency reaction or stress response. No wonder we get tension headaches!

CIRCULATION, BLOOD PRESSURE, AND STRESS

Blood pressure and pulse rate are regulated by beautifully intricate nerve and glandular (neuroendocrine) interconnections and feedback loops. The glandular part of this control system includes the adrenal hormone adrenaline (epinephrine). The nerves controlling the heart belong to the system of automatic regulators of basic vital functions (autonomic nervous system). These same controls affect blood vessel diameter, dilating vessels to decrease blood pressure and constricting them to increase it. In response to increased filling (indicating increased blood pressure), the receiving chambers of the heart produce a hormone that instructs the kidneys to help reduce blood volume and thereby blood pressure.

The "stress response" (emergency response) has different effects on blood vessels in different parts of the body. For example, in response to a burst of adrenaline in the blood, the vessels of the skin and gastrointestinal tract will constrict, and the vessels to the skeletal muscles will dilate. This is an effective survival mechanism: when confronted

with danger, the body's muscles for fight or flight receive circulatory priority, at the expense of digestion. An additional benefit is decreased bleeding from skin wounds incurred during a fight (Figure 3).

Conversely, during the "relaxation response," the blood vessels of the intestines and skin dilate to receive more blood. Flow to the skeletal muscles decreases. Relaxation provides a safe time to direct circulatory priority to digestion, since muscles will not be called on for action.

Very seldom in normal daily life does one find oneself in a full-blown emergency response, and only in yogic breathing (pranayama) or states of meditation does one experience a complete relaxation response. Our nervous and circulatory systems are constantly shifting priorities, according to our needs, along the continuum of possibilities between these two extremes (Figure 3). For example, in order to accomplish aerobic exercise, metabolic processes will shift more toward the emergency response to supply energy and oxygen to the large muscle groups that move the body. Sitting down to relax after a meal causes one's metabolism to shift toward the relaxation response in order to digest food and assimilate nutrients.

YOGA AND CIRCULATION

Now that we have the basic mechanics of cardiovascular function in mind, let's look at some of the specific ways in which a yoga practice can improve circulation:

- Improvement of habitual posture
- Postural drainage
- Squeezing/soaking

Improvement of Posture

A conscientious and intelligent practice of yoga asanas, with an emphasis on proper alignment in all actions, will change habitual posture for the better.

For those with rounded shoulders and stooped posture, a varied yoga practice will stretch the anterior (front) trunk muscles, open the chest for fuller expansion, and strengthen the posterior (back) chest and shoulder muscles. Correction of the forward head position can be accomplished by constant awareness of the head's position in all asanas and activities, combined with the posterior neck-stretching effects of Shoulderstand (Sarangasana) and Plough Pose (Halasana). (For a more complete discussion of asanas referred to in this article, please refer to B. K. S. Iyengar's *Light on Yoga*.)

In time, a more correct balance will develop in the ligaments supporting the spine. The result will be a restoration to normal of the cervical and thoracic curves of the spine and more space for all the organs and structures sheltered by the rib cage.

Postural Drainage

The inverted poses, such as Headstand (Sirsasana) and Shoulderstand (Sarangasana), promote return of blood and lymph to the heart from the pelvis, abdomen, and legs. The combination of "gravity assistance" with the "power assistance" of the muscle-pump action of actively working leg and trunk muscles provides an efficient, short-term boost in circulation. These benefits should be kept in mind by those with strong family histories of varicose veins. Regular and frequent practice of inversions may help prevent deterioration in veins of persons genetically prone to this disease.

Squeezing and Soaking

As mentioned earlier, squeezing and soaking, two of the basic principles of therapeutic yoga according to B. K. S. Iyengar, pertain directly to circulation. In order to promote the health of a particular part of the body, postures that squeeze fluids away from that part and postures that allow it to soak up blood are used in various combinations and sequences. For example, for diseases of the female pelvic organs, soaking poses would include Plough with legs spread apart (Supta Konasana), Cobbler's Pose (Baddha Konasana), and seated, wide-angle leg stretch (Upavistha Konasana), to increase blood flow to the pelvis. Squeezing poses would include Seated Twist (Ardha Matsyendrasana), supported Bridge Pose (supported Setu Bandhasana), and supported Backbend (supported Urdhva Dhanurasana), with a snug belt around the thighs.

Yoga Asanas and the Effect on Circulation

You will now find it possible to look at an asana and understand some of its circulatory effects. Remember, however, that each pose works on the entire body. Although we are focusing on circulation, each pose works on all the other aspects of our physiology (i.e., respiration, digestion, elimination, etc.). When a pose is held in good structural, musculoskeletal alignment, conditions are created for improved physiological functioning. When both the physical and physiological states are optimal, peace comes to the mind, quietness to the breath, and stillness to the pose. Here are a few examples to get you started.



Figure 4

WARRIOR POSE (Virabhadrasana I): In this vigorous pose, major groups of large muscles work to hold the lunge stance and to elevate and extend the arms. This promotes circulation from the muscle pump of the extremities. Actively holding this pose and repeating it on each side several times stimulates the heart (Figure 4).



Figure 5

KNEELING FORWARD BEND (final stage of Virasana cycle): This seated forward bend massages the abdomen against the thighs. It is a squeezing pose that promotes good circulation in such vital organs as the liver,

pancreas, stomach, and intestines. Other forward bends have similar effects (Figure 5).



Figure 6

SEATED TWIST (Ardha Matsyendrasana): This seated twisting pose massages the adrenal glands and abdominal and pelvic organs. The muscles along the spine are active, as are the leg and arm muscles. Other seated twists have a similar squeezing effect (Figure 6).



Figure 7

PLOUGH WITH WIDESPREAD LEGS (Supta Konasana): This soaking pose for the pelvic organs also provides gravity-assisted circulatory return to the heart (Figure 7).



Figure 8

HEADSTAND (Sirsasana): Headstand drains the legs through gravity assistance. In addition, the muscle pump is activated as the muscles of the arms, shoulders, and legs hold the pose with good extension of the spine (Figure 8).



Figure 9

BACKBEND (Ustrasana): The stretch of the abdominal muscles in this backbend massages the abdominal organs against each other and against the spine and rib cage. Intense work of the arms, legs, and back muscles enhances circulation from the limbs and trunk. Holding a pose such as this stimulates the heart without irritating it (Figure 9).

CARDIOVASCULAR FITNESS AND YOGA

Cardiovascular fitness comes from regular endurance training with aerobic exercise. The heart, lungs, and vascular system respond to the demands of regular physical exertion by undergoing structural and physiological changes that improve cardiovascular efficiency. As a result, individuals who exercise in this way experience marked decrease in the incidence of death and disability due to heart attack, hypertension, and stroke.

However, according to B. K. S. Iyengar, "jogging irritates the heart." Since the onset of the fitness revolution, medical journals have reported cases in which exercise has been associated with sudden cardiac death. Although such deaths are rare, it is known that exercise may provoke life-threatening disturbances of the heart's rhythm (arrhythmias). (This is the basis for the stress electrocardiograph, in which latent heart abnormalities can be exposed by subjecting the heart to the increased demands of exercise.)

A number of factors have been asso-

ciated with cases of exercise-induced arrhythmia and sudden death. Severe coronary artery disease (narrowing of the arteries of the heart by fatty deposits) is most often associated with sudden deaths due to exercise.¹ Arrhythmias can be produced by accumulation of nicotine or caffeine in the body, as well as by competition under intense stress.² Thus, it is of utmost importance that the precautions given in the following paragraphs be made an integral part of your aerobic exercise program.

Can yoga provide an aerobic workout? Of course it can. To achieve cardiovascular benefits, your yoga practice must include an aerobic component in which you actively use your muscles to move you through space. You must move from pose to pose long enough to increase your heart rate to 75 percent of its maximum and keep it there continuously for at least 20 minutes. You must do this at least three times a week.

Iyengar himself teaches what he calls "jumpings"³ — numerous brisk repetitions of the Sun Salute (Suryanamaskar). Practiced long enough and briskly enough to raise the heart rate to acceptable levels, "jumpings" provide a perfectly acceptable aerobic workout. And, unlike running, they don't require using the same set of muscles repetitively.

Another aerobic yoga workout consists of practicing the standing poses in a flowing sequence. This provides a setting for mental and physical stillness within aerobic movement. (See the accompanying sidebar, "Aerobic Yoga.")

PRECAUTIONS FOR AEROBIC YOGA

Precaution 1: Cardiovascular Examination

Before you embark on an aerobic training program, you should have a thorough medical cardiovascular examination, including a stress electrocardiogram if you are over 35 or have a family history of cardiovascular problems.

Precaution 2: Assess Your Postural Alignment

Are you flat-footed, knock-kneed, bow-legged? Do you walk toed-in or toed-out? Are you swaybacked, or is your lumbar curve flattened? Do you walk or run with your head set forward? If you're not sure, have a friend with a good eye for alignment observe you in action. If you are significantly "out of line" in any area, the repetitive action of running, walking, or dancing may cause problems for you in the joints affected by the misalignments. Use your

Dedicated aerobic yoga practice creates many beneficial changes in cardiovascular anatomy and physiology.

yoga practice to help restore balance and proper alignment to these areas as you slowly increase your aerobic activity. If joint pains or lower back problems develop, decrease your level of aerobic activity until the symptoms abate. Proceed more slowly and concentrate on your corrective asanas for a while. Give yourself time to adjust and improve your alignment before pushing ahead with a more intense aerobic program.

Precaution 3: Stretch Before and After Aerobic Exercise

Stretches for warm-up and cool down are a vital part of a complete aerobics program. Here yoga practitioners have a great advantage over those who understand little about proper stretching. Most aerobic endeavors use the same muscle groups repetitively. If these muscles are not stretched before a workout, they can tear. If they are not stretched after a workout, they will become progressively shorter, pulling the pelvis out of proper alignment and preventing full mobility of the knee joint. (For some stretches to prevent these problems, see "Living with Your Lower Back," *Yoga Journal*, July/August 1984.)

Precaution 4: Avoid Aggressiveness

Your mental approach to aerobics is the key to stimulating rather than irritating the heart. The immediate physiological consequences of vigorous aerobic exercise tend toward the left-hand side of an emergency reaction — relaxation response continuum (Figure 3). If such activities are accompanied by ag-

gressiveness, competitiveness, and other survival thinking modes, an inappropriate and irritating state closer to a full-blown stress response is likely to result. In contrast, when such activities are conducted introspectively, in a setting of safety and control, aerobics can be made less irritating and stressful while retaining its stimulating and invigorating qualities. Approach your aerobics program with an attitude of non-aggression and non-violence toward yourself. It took you many years to get out of shape; now give yourself time to get back in shape. Start where you are and proceed at a pace dictated by your own abilities. Avoid trying to start where you think you should be. Free yourself from the tyranny of a chart in some book. Go at your own speed — and listen to your body's messages and responses as you proceed.

As you run or walk, focus on your breathing, bringing your awareness back to your quiet center with every breath. As you move, scan your body for tension: release your clenched jaws, relax your hands. Use your movement time to practice better alignment.

Just as you should approach your aerobic activities from a yogic perspective, you should avoid approaching your yoga practice with aggression and haste. Constant attention to breathing and alignment takes yoga out of the realm of destructive calisthenics and into the realm of physical and spiritual rehabilitation. Returning in each pose to a place of inner quietness and peace moves you toward healing and rejuvenation.

EFFECTS OF AEROBIC YOGA

Over time, dedicated aerobic yoga practice creates many beneficial changes in cardiovascular anatomy and physiology:

- There is an increase in the number and size of the tiny arteries and veins supplying all the cells of the body (including the heart). This enhances the delivery of oxygen and nutrients and the removal of wastes.
- The oxygen delivery capacity of the blood improves as blood volume, the number of red blood cells, and the amount of oxygen-carrying hemoglobin increase.
- Muscle cells become more efficient at processing oxygen and eliminating waste products.
- The heart grows larger and stronger, pumping more blood with less effort. Resting pulse rate and blood pressure decline.

- Lung efficiency improves as the lungs expand and the chest muscles and diaphragm grow stronger.
- Blood vessels become more flexible, and less fat is deposited in their walls.
- There is a decrease in the cholesterol and triglycerides in the blood, as well as an increase in high-density lipoprotein — the “good” fat that removes other fats from the bloodstream.
- The metabolic rate is re-adjusted to burn energy at a higher baseline level. This means that if you eat the same amount as you did before aerobics training, you will lose weight. With aerobics training, you will be able to eat more without gaining weight.⁴

From our knowledge of how the cardiovascular system works, we can see that aerobics practice enhances the circulatory function at many different levels. How fortunate we are to be able to receive from yoga practice the same aerobic benefits as running and jogging provide, in the comfort, convenience, and safety of our own homes.

IMAGERY AND CIRCULATION

Like aerobics, mental imagery can be used to enhance the circulatory system's functioning. To understand how imagery works, take a moment, close your eyes, and imagine your favorite meal. Have it prepared exactly to your taste, served attractively, accented with greenery, flowers, and tablewear. If you are a bit hungry, and if your imagination is vivid, you may find your mouth watering, and perhaps even your stomach growling in anticipation.

Now take yourself back to an intensely frightening experience. Picture the events leading up to it. Remember your feelings during the fright. Notice your pulse rate quickening and your palms getting clammy.

Imagery connects the conscious mind to the unconscious mind, allowing our thoughts and mental images to affect the automatic functions of the autonomic nervous and neuroendocrine systems.

Yet this powerful tool has gone relatively unrecognized in the West until recent times. During the 1984 Olympics, imagery gained broader recognition when millions of television viewers watched our athletes close their eyes prior to a dive, jump, or gymnastic routine and visualize themselves in a perfect performance. Imagery first came to the fore in early biofeedback research when migraine patients were able to establish the relaxation response by vis-

CONTINUED ON PAGE 72

AEROBIC YOGA: FLOWING STANDING POSES

This beautiful aerobic yoga workout provides invigorating exercises for the cardiovascular system and promotes circulation throughout the body. The sustained use of all the major muscle groups enhances the functioning of the muscle pump. The consequent demand for more oxygen increases the activity of the chest pump. (See main article.)

To produce an aerobic effect using this routine, you should perform the flowing standing poses so that you attain 75-80 percent of the maximum heart rate for your age (target heart rate) and maintain it for at least 20 minutes, three times per week. (An easy way to calculate your target heart rate is to subtract your age from 220 and then take 75 percent of that number.) Unless you are in exceptionally good condition, you will need to gradually build up your time as you develop more strength and stamina.

For those who enjoy aerobic yoga, the flowing standing poses can be a valuable and vitalizing addition to Sun Salutes and jumpings. Yoga students with knee, lower back, or shoulder problems, who may have difficulty with jumpings and Sun Salutes, will find the flowing standing poses a satisfying alternative aerobic practice. For practitioners of impact aerobics (e.g., running, aerobic dance) who are beginning to hear complaints from the joints they have been subjecting to repetitive high-impact stress, the flowing standing

poses offer a non-impact aerobic challenge.

The following standing poses do not call for a single repetitive series of motions (e.g., running). Rather, they provide a full “menu” of stretching, strengthening, flexing, extending, and rotating so that the body is not pulled out of alignment with prolonged practice but rather becomes better aligned. Consequently, one develops strength, flexibility, and balance together, not strength at the cost of flexibility and balance.

The Flowing Standing Poses



Figure 1. Mountain Pose (Tadasana)

PHOTOS BY CLARK THOMAS



Figure 2. Preparation for Triangle Pose



Figure 3. Triangle Pose (Trikonasana)



Figure 4. Preparation for Half Moon Pose



Figure 5. Half Moon Pose (Ardha Chandrasana)



Figure 6. Warrior III (Virabhadrasana III)



Figure 7. Warrior I (Virabhadrasana I)



Figure 8. Warrior II (Virabhadrasana II)



Figure 9. Extended Side Angle Pose (Uthita Parsvakonasana)



Figure 10. Revolved Extended Side Angle Pose (Parivrtta Parsvakonasana)



Figure 11. Revolved Triangle (Parivrtta Trikonasana)



Figure 12. Revolved Half Moon Pose (Parivrtta Ardha Chandrasana)



Figure 13. Intense Side Angle Stretch (Purvottanasana)



Figure 14. Expanded Leg Stretch (Prasarita Padottanasana)



Figure 15. Mountain Pose (Tadasana)

Repeat the entire sequence to the opposite side.

How to Practice:

Move from one pose to the next with a smooth, fluid action. Firmly establish each completed asana and maintain this stability as you move into the next pose. Keep your awareness focused on the strength and solidity of the base of each pose (your feet, ankles, and knees). With practice, smoothness and steadiness will develop.

As you complete each pose, savor the stillness and quietness that emerge in your mind as the pose becomes effortless. Keep this state of mental tranquility with you as you move through this invigorating sequence of poses.

Imagery

Visualize your heart beating strongly and efficiently. See your muscle pump squeezing blood and lymph back into your heart. See your chest pump breathing blood into your heart as it breathes air into your lungs. See your strength and vitality increase. Enjoy the beauty of the fluid movements. See your posture and alignment improve and your movements become smoother and more controlled.

A Note of Caution:

If your Hatha Yoga practice is confined to aerobic yoga, you are doing yourself a disservice. You should not fail to take advantage of the wide range of health benefits (physical and psycho-logical) that a well-rounded yoga practice provides.

Such a practice includes all types of poses (inversions, forward bends, backbends, arm balances, twists, and standing poses).

It is equally important to incorporate a variety of approaches into your practice. You should not neglect:

- Slow, meticulous work on attaining and maintaining alignment in all phases of a pose
- Prolonged holding of intense stretches with continuous mental surrender and release into the stretch (e.g., Seated Forward Bend [Paschimot-tanasana])
- The supported poses and passive stretches that provide restorative and recuperative benefits (e.g., supported Bridge Pose [supported Setu Bandhasana])
- Exploration and observation of the self
- Deep relaxation (Savasana)
- Conscious breathing (pranayama)
- Enjoyment of your practice □

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tales in which the question is asked, "Who is the greater, Obatala or Yemaya?" They are the primal parents of all the others. It is Obatala who takes clay and shapes it into a child inside the womb; Yemaya is the womb itself, the waters of the womb; and Oshun is the one who beautifies the child and midwives it into this world.

All the Orishas have their own personalities and their interactions with each other. Our images of the deities come from folklore, and all of them have "positive" and "negative" aspects — aspects that simply exist, in nature, but in our limited perceptions are seen as positive and negative. So both beauty of form and deformity belong to Obatala. The wisdom of age and senility belong to Obatala. The good judgment and the total ironic injustice of age could be attributed to Obatala. You get wonderful results if you appeal to Obatala to overcome debilitating habits, like alcoholism, drug addiction, and so on, or if you appeal to Obatala to give you insight into how to be of service to those who are differently abled.

You say in *Jambalaya* that the main practices of your religion are cleansing, talking, and feeding. Can you give examples of these?

Let's say somebody came to me because her hands kept swelling or she kept cutting her hands. I would do a reading and ask, "Who is this person's personal deity?" Once I found this out, I would ask the deity, "Why are this person's hands swelling up?" More than likely, the answer would be, "This is happening because we need to call attention to the fact that this person is not doing something, not using the power in her hands the way it should be used." That's the talking part, you see.

Next we'd decipher what this person should be doing. Maybe this person is working an office job and repressing her desire to paint. The next thing I'd do is wash from her hands the tiredness, the sense of subordination, and so on that she had suffered by thinking of herself as only someone's secretary. The next thing I'd do would be to mark her hands with colored paints. I'd put herbs and grain into her hands, feeding them, and then instruct her to go get some paints and do it. Talking, cleansing, and feeding are very important. We do, literally and externally, what must be done symbolically and internally.

"I think of myself as an ancestress of the future."



PHOTO BY MICHAEL GHEILER

Is your tradition patriarchal, like the Judeo-Christian tradition?

Naturally we have certain positions and responsibilities that are gender-bound. But it's only when there's continued association with traditions like Christianity and Islam that people start pretending that the goddesses aren't as important as the gods, which we know is not true.

I've seen many women injured by the patriarchal slant of religion and by the total imbalance in our society, and I know that the average woman lives in the shadow of a lifetime of negation. In order to heal that, it's necessary to give special attention to women, to highlight the feminine in everything. But it's also important not to create a universe that is lopsided in the other direction, in reaction to patriarchy. We've got to get rid of the arrogant notion that Mother Nature made a mistake when she made us different colors and sexes. We've got to stop saying that some of the mistakes we've made in human culture are "human nature." We've got to realize that it's too easy now to destroy each other, to indulge in negative tribalism. More than anything, we have to confront the idea that we're still afraid of each other. So I'm still lovingly critical and watchful, and still willing to work to

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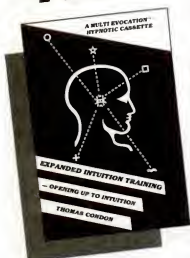
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enhance understanding between the races and the sexes. And I'm still hopeful.

Do you feel that your tradition can help to enhance this kind of understanding between people?

I do feel that the practices of my tradition are good for all people, not just for black people. At the same time, I don't believe that this is the tradition of the future. We don't have missionaries; we're not a missionary tradition. You'll never find somebody from this tradition saying, "You can't go to anybody else's services, and you must come to ours." We feel that an evolution is going on, and a new tradition will evolve that will help us to preserve the earth and each other, without being tribal, without being separatist.

I myself am what one of my elders called the "Leaf of Coming Together," because my reach is for a blending, an understanding of the principles that have survived in all the places where my ancestors lived: Africa, Europe, Haiti, North America. I feel fortunate to be one of the people who have that on their road. It guarantees no boredom, and constant wealth.

In your book you talk about Voodoo. What is Voodoo, really, and how did it develop? And what is the relationship of your tradition to Voodoo?

When I was writing the book, there were a number of words I could have used instead of "Voodoo." I used the word deliberately, because it needs to be reclaimed, like the word "black" and the word "witch." In Haiti and other places it was often necessary for the dominant culture to cast an ugly light on Voodoo because Voodoo ceremonies were the places that slaves got together to plan insurrections. You had to make the oppressed people feel that their battle hymns were the work of the devil if you were going to continue to oppress them. The word "Voodoo" is not French. It comes from the Fon and the Ewe peoples of West Africa and means "protective spirit," "genius," or "life force." Every West African tradition in the Western hemisphere, no matter what it calls itself, has its roots in Voodoo.

You write that you were politically active during the ferment of the '60s. How do you understand activism for a black woman — or for anyone — in the '80s?

I'm really a person who fights for human rights with an emphasis on

About the Author

Magana Baptiste is one of the very few women experts in the art of yoga. She was awarded an Honorary Diploma, and the sacred title of "Yogi" from the immortal Sivananda, Founder and Head of the Yoga Vedanta University in India.

She and her husband Walt Baptiste founded the first yoga center in San Francisco in 1955. They are world travelers and lecturers and have done much research in India, Nepal, Egypt, South and Central America. They have a Health, Yoga and Spiritual Retreat by the ocean in El Salvador, C.A., where they have constructed a large meditation pyramid. Magana is also Director and Founder of the first Academy of Middle Eastern and Hindu dance.

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human feelings. I cannot exclude men from the human race or be nationalistic and only concerned about what happens to people in the United States. My perspective happens to be global. I cannot engage in politics that are divorced from spirituality, and I'm very interested in being a part of things that are going to live beyond my lifetime. I think of myself as an ancestress of the future, and when my body leaves I want to know that I deserve a place on the ancestor shrine of those I leave behind. I really strive to be impeccable. To think things through clearly. To be courageous. To be willing to be vulnerable while being strong. To make wise choices about how we handle problems. Most of all, much to my dismay, the incident at Chernobyl is about to make a serious environmentalist out of me.

You know, you don't see a lot of black people in the environmental movement. Not that we don't care about those issues, but we've got too many other things to do. But Chernobyl shook quite a few of us up. That radiation doesn't give a damn what color I am or what part of town I live in; it doesn't care whether I'm male or female, Catholic or Islamic, Protestant or Voudou.

Do you have a vision of how the wounds of our planet and the wounds between people might be healed?

I have an image in my mind of little networks of people like me, with a global perspective and humanism in hand, and sensible activism in head and feet. I know that we are out there working. I do have a basic faith in nature's tendency to survive. I have a basic faith that the closer we get to the possibility of total destruction, the more nature will cause a change in basic consciousness to come about. I guess it calls for a fundamental honesty, courage, clarity, and hard work — a willingness to sweat for each other.

Somehow we have to break the fear that leads to delusions of superiority. It's really sad when any group of people can only feel good about itself by putting down another group. From where I sit, we are all still struggling to trust the universe again, to remember that it is beautiful and was made for us. We're all still struggling to overcome what we've been told about ourselves — that we're dirty, nasty, etc. — and to reach out and touch other people that we can count on to love us and bring us pleasure. We've seen so much violence and repression,

been told so often that somebody has to be on top and somebody on bottom, that to a certain extent it has ingrained itself in us on a cellular level. And because all of us have been emotionally, sexually, and sensually battered, we need more love from other people than any of us are able to give. We're willing, but are we able? I see a lot of this kind of pain as a priestess of Oshun, because people come to me when they're lonely and want to find someone, when they want to get married, when they're having trouble with love. And the only solution that ever comes into my head is to engage nature as much as possible. That's the only power I know of greater than the sum of all of us. We should give each other flowers, take each other to the ocean, use sun and moonlight, use scent and touch and taste and everything to re-inspire our sense of holiness, to aid us in reclaiming our ability to love and make love. □

Luisah Teish offers workshops in the San Francisco Bay Area and elsewhere. She can be contacted at (415) 654-8644.

Mimi Albert is a frequent contributor to Yoga Journal. Her interview with author Tsultrim Allione appeared in the May/June 1986 issue.



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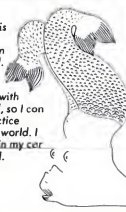
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DIET . . .

CONTINUED FROM PAGE 50

Macrobiotics feel that, by knowing
your basic constitution, you can orchestrate
the proper combinations you need
to bring yourself into physical, mental,
and emotional balance. Due to its simple,
purifying effects, many claim to
have used the diet to heal themselves of
devastating diseases like cancer.

Whole grains, particularly brown
rice, form the foundation of the
program, with land and sea vegetables,
beans, fermented food products like
miso and tempeh, and more unusual
products like umeboshi plums and
natto (a form of miso) rounding off the
regime. Foods are almost always cooked,
and are locally and organically grown,
if possible. No sugar is permitted, al-
though macrobiotics may use small
amounts of barley malt or rice syrup as a
sweetener. Meat and raw fruit, being on
the extremes of the continuum, are
rarely eaten, though fish may be taken
in small quantities, particularly in the
winter months.

Recommended:

The Book of Macrobiotics, Michio
Kushi (Japan Publications, \$11.95)
Macrobiotic Diet, Michio and Aveline
Kushi (Japan Publications, \$14.95)
East-West Foundation, P.O. Box 850,
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AYURVEDIC DIET

The Hindu Ayurvedic system of eat-
ing revolves around the three *doshas*:
vata (which relates to the element air or
ether), *pitta* (which relates to fire), and
kapha (which relates to water and earth).

Adherents of this philosophy believe
that each individual has a predominat-
ing *dosha* that manifests in different
physical characteristics. One type is not
considered "better" than another —
rather, the individual simply strives to
maintain the balance that is natural to
his or her constitution.

Factors like stress and climatic
changes can alter the *doshas* and mani-
fest as illness. Therefore, individuals
well-versed in the Ayurvedic system
can use different spices and foods to bal-
ance or maintain the *doshas*.

Pungent herbs, for example, increase
pitta. If you have poor circulation due
to a deficiency of *pitta*, an Ayurvedic
doctor might recommend that you add
cayenne pepper to your diet.

Millet increases *vata* and decreases
kapha. If you had a cold, which is con-
sidered a *kapha* illness, the same doctor
might advise that you eat millet for

More than a diet, macrobiotics is a philosophy and a way of life based on the principle of balance.

breakfast instead of oats (which increase *kapha*).

The Ayurvedic diet is primarily vegetarian, due in part to the religious sacredness of the cow. At times, however (e.g., when there is too much *vata*), meat may be prescribed. As in macrobiotics, the diet is tailored to the unique characteristics of the individual.

Recommended:

Ayurveda: The Science of Self-Healing, Vasant Lad (Lotus Light, \$9.95)
Ayurvedic Cure for Common Diseases, A. N. Murphy and D. P. Pandey (Ind-US Inc., n.p.)

FRUITARIANISM

Although they may not be religious, true fruitarians religiously follow the biblical passage Genesis 1:29 and eat only foods that fall from trees. Although at the onset this might sound boring (how many apples and oranges can one eat?), fruitarians can actually pick from a wide culinary cornucopia that changes with the seasons.

Many fruitarians expand their diet to include other foods that fall from plants, such as nuts, seeds, squashes, eggplants, and tomatoes.

Although a fruitarian diet might be difficult to maintain in Duluth (where it is often cold) or in Alaska (where fresh fruits are rare), it can be a sensible program for those who dwell in tropical climates like Hawaii or Tahiti (where

fresh fruit and warm weather abound).

Due to its cleansing and purifying effects (adherents claim it knocks out colds and allergies in no time), many dabble in fruitarianism as a temporary break from cooked foods or as a short-term healing diet. Some wind up adopting the program permanently.

Many are initially attracted to the diet for spiritual reasons; it lightens the body and clears the mind, and many claim it makes for better meditation. Others adopt the program because they say that the diet most resembles the diet of our immediate biological predecessors, the fruitarian apes.

Although opponents dismiss it as a dangerous fad, very little actual research has been done on fruitarianism, and true fruitarians in the U.S. are rare.

NATURAL HYGIENE DIET

The recent best-seller *Fit For Life* by Harvey and Marilyn Diamond has reawakened interest in the natural hygiene diet. Actually, the diet was first formulated about 150 years ago by Sylvester Graham, best known as the father of the graham cracker.

The key to the natural hygiene diet is proper food combining, and adherents follow very specific rules about what to eat, and when. Natural hygienists consider good digestion to be of paramount importance, and they try to assure it by eating at each meal only compatible combinations of food. They believe, for example, that fruits and vegetables at the same time spell disaster, as do protein and starch. Starch and vegetables together, on the other hand, are fine, as is melon by itself. Melon, however, should never be combined with anything else.

Natural hygienists prefer food raw, unprocessed, and, whenever possible, organically grown. They use all vegetables, but only in their fresh rather than fermented form. Most avoid milk, and, while it is basically a vegetarian regime, meat is sometimes permitted if it is properly combined with other foods for maximum digestion.

Many natural hygienists practice periodic fasting to cleanse accumulated toxins from the body, and most do not drink coffee, tea, or alcohol. Freshly squeezed juices play a major role in the diet.

Because of its purifying effects on the body, many turn to the natural hygiene diet in times of illness. Although many adherents rave of its health-giving benefits, the scientific establishment does not take it seriously. This is unfortu-

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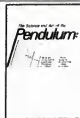
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Recommended reading for your health & inspiration.



Stretch & Relax: A Day by Day Workout & Relaxation Program by Maxine Tobias & Mary Stewart, 1985

This is a wonderful book to practice with: the photos are large and beautiful, the text is simple and thorough, the method is Iyengar streamlined for those who want "less stretch" or "more stretch" or "relaxation" as the emphasis of their yoga routine. The authors are two British, Iyengar-trained yoga teachers with a total of 40 years' expertise. Each program they outline includes variations, precautions, and tips on how to use props for performing precise postures. Also included are sections on backache, posture, stiffness, stress, yoga for pregnancy and after birth. An excellent book for advancing your yoga practice or polishing your teaching style. A large format paperback; 160 pages color, plus black & white photos. \$12.95 + shipping & handling.

The Ananda Cookbook: Easy-to-Prepare Recipes for the Vegetarian Gourmet

Edited by Asha Praver & Sheila Gilchrist, 1985

The reason why we like this book so much is that most of the recipes take between 15 minutes and one hour to prepare, they call for honey and whole wheat flour (unlike conventional cookbooks) and they offer a variety of international cuisine — including old favorites such as Lasagna, and new specialties such as Deep Dish Russian Vegetable Pie. Extensive sections on Salad Dressings and Quick Breads as well as hot and cold Soups, Main Courses, Sauces, Dips, Spreads, Desserts and Beverages offer a complete array of tempting fare. Many of the recipes are proven favorites at Ananda Cooperative Village in California. Paperback, 249 pages. \$9.95 + \$1 shipping & handling.



Challenge of the Heart: Love, Sex, and Intimacy in Changing Times

Edited by John Welwood, 1985

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nate, because the diet may hold some important answers to many of today's health problems.

Recommended:

Fit For Life, Harvey and Marilyn Diamond (Warner Books, \$17.95)

The Natural Hygiene Society, 12816 Race Track Rd., Tampa, FL 33625

LIVING FOODS

Followers of the living foods diet share some of the basic philosophical principles of the natural hygienists, but they have their differences.

Adherents eat only raw foods in the belief that cooking destroys many of the vital enzymes necessary for proper digestion and assimilation of food. Fresh and fermented vegetables, fruits, and every kind of sprouted seed, grain, and legume compose the living foods diet.

Some followers will occasionally eat raw milk or cheese, but many adherents refuse all dairy and instead make their own "seed milk" or "seed cheese" from ground, soaked seeds.

The living foods movement is fueled by the energetic Ann Wigmore of the Hippocrates Institute in Massachusetts. Wigmore, who miraculously cured herself of degenerative disease by following this regime, has written several books

on the subject. She emphatically believes in the cleansing and restorative healing power of wheatgrass juice, which is an important element of her therapy.

Another expert on the subject, especially in the area of sprouting, is Viktoras Kulvinskis. He maintains that certain foods, especially sprouts, contain more prana (life force) than others.

Supporters of living foods therapy claim that the diet has helped cure them of a myriad of diseases. Unfortunately, the scientific community has yet to study this diet for its effectiveness or for its application to the general population.

Recommended:

Hippocrates Diet and Health Program, Ann Wigmore (Avery, \$8.95)

Healing Power Within, Ann Wigmore (Avery, \$4.50)

Survival into the 21st Century, Viktoras Kulvinskis (21st Century Publications, \$12.95)

PRITIKIN PROGRAM

When Nathan Pritikin, founder of the famous Pritikin diet, recently died, an autopsy showed that he had the plaque-free veins of a teenager, which is astonishing for a middle-aged American man.

The premise of the Pritikin program is a diet low in saturated fats and high in fiber. Although it is not specifically vegetarian, the diet leans heavily in that direction due to its rejection of animal fats.

Pritikin designed the diet, which emphasizes lots of fruits, vegetables, and whole grains, to help those struggling with heart disease — our country's top killer. The diet is based on information garnered from well-documented, current scientific research. Due to its high fiber content, it also addresses another leading cause of death in America — colon cancer.

Perhaps one of the most popular and publicized of the vegetarian-style diets, the Pritikin program is taught at centers nationwide, and low-fat Pritikin products can be found at many natural food stores.

Recommended:

The Pritikin Promise, Nathan Pritikin (Pocket Books, \$4.95)

The Pritikin Program for Diet and Exercise, Nathan Pritikin (Bantam, \$4.50) □

Susan Jacobs is a San Francisco-based freelance writer specializing in health and healing. She is book review editor of *Yoga Journal*.

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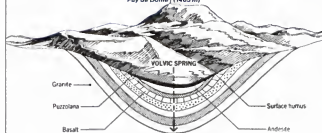
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CIRCULATION . . .

CONTINUED FROM PAGE 59

ualizing themselves warming their fingers.⁵ It has also been used in cancer research to enhance the action of the immune system.⁶

Early work on the relaxation response in meditation shows that a common thread in many meditation techniques involves focusing internally or going within? — the opposite condition from the stress response, in which one is constantly scanning the outside world for signs of danger. If one is safe and secure enough to leave behind concerns about the environment and focus on breathing or mental images, it follows that one is safe enough to shift metabolic gears away from the emergency end of the continuum. Focusing within on positive images tells the nervous system it is safe and appropriate to initiate the complex neuroendocrine changes of deep relaxation.

Some of the most immediate effects of the relaxation response involve the circulatory system. Pulse rate declines, blood pressure may decrease slightly, and blood vessels in the skin and gastrointestinal tract dilate.

IMAGERY AND ASANAS

When practicing asanas, visualize your body as blood and lymph vessels. As you inhale, breathing air into your lungs, "breathe" blood and lymph into your heart. As you move, watch your muscle pump at work, squeezing blood and lymph toward your heart. See the many layers of the vascular network, starting in your bones and working outward to the skin. See your internal sea pulsing through these channels; see it cleanse and nourish every cell of every tissue. See your muscles and organs being massaged by the poses. See smooth, efficient, unimpeded circulation accomplishing all the tasks of the Primordial Sea. Observe nourishment, healing, and cleansing in mental and spiritual realms as well. Constantly return your awareness to the stillness in each pose. If you have a problem area or organ (e.g., uterus, thyroid, pancreas, etc.), visualize the squeezing or soaking of that organ in the different poses. See blood circulation to this special area increase, and watch its health begin to return.

Approach your aerobic workouts with a similar focus on quietness within. Visualize your heart becoming stronger and more efficient. Visualize the branches and tributaries of your

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internal sea as they increase in size and number. See your posture becoming more beautifully aligned, your movements smoother and more controlled. And know that, by practicing in this way, you are creating high-level wellness for yourself. □

Mary Schatz, M.D., is a certified Iyengar yoga teacher. She practices yoga medicine and pathology in Nashville, Tennessee.

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In the early sixties, Leon Hailon joined the staff of a famous clinic located near the shores of the Dead Sea in Israel. He began working with a team that was developing methods of treating headaches, tension and insomnia with externally applied electrical energy. The dramatic results achieved by the team inspired him to begin searching for alternative methods of applying this energy to benefit people in all walks of life. His efforts led him to discover that a continuous flow of low-yield energy into the body would create a POWERFUL ENERGIZING EFFECT on the physical and emotional state of the recipient. And this energy could be supplied by the small solar cells used to power spacecraft!

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ANIMAL RIGHTS....

CONTINUED FROM PAGE 41

Library to educate scientists on alternatives and to lessen the amount of duplication in research. As of this writing, the budget for the Animal Welfare Act has not been determined by Congress, and its efficacy will largely depend on those appropriations.

Even with adequate funding for protective legislation, however, animal rights stalwarts hold that, in Don Barnes's words, "experimentation is unnecessary and archaic. By virtue of that, it tends to retard the progress of good science. The argument is given that major advances have come through the use of non-human animals, but they might have come about more quickly without them. There are technical difficulties in using non-human animals. They're not good models; we're missing the point as far as the human condition is concerned.

"Moreover, a lot of recent work indicates that medical intervention has had less than a 3.5 percent effect in reducing mortality and improving health. It's really a very small issue compared to preventive practices and aseptic conditions."

OTHER ISSUES

Animal rights activists certainly do not confine themselves to the farm and the laboratory. They are concerned about wildlife, opposing habitat destruction and wildlife "management" programs that actually provide animals for hunters to shoot; and they speak out against both hunting and trapping. An effort is under way to abolish the steel-jaw leghold trap, a torturous instrument already banned in over 60 countries, as is a move to make the wearing of fur, whether trapped or "ranchled," a socially unacceptable habit.

The overpopulation of companion animals is another major problem, as is rampant irresponsibility among people who buy such animals on impulse. Some 20 million cats and dogs are destroyed every year in our nation's pounds and shelters, and a substantial number of other one-time pets starve to

death or are killed by cars. Most animal defenders support low-cost spay and neuter programs and would like to see the breeding of companion animals greatly reduced. They also promote "humane education" for both children and adults.

In addition, specific regional and international issues keep the activists active. Among them are the plight of wild horses in the American West, the

legalization of dog-racing and horse-racing in a growing number of states, the mistreatment of animals in rodeos and zoos, the particularly brutal killing of dogs for food in Korea, and the wholesale slaughter of kangaroos in Australia.

As diverse as the issues are the people and groups dealing with them. The majority of animal rights activists are passive resisters in the tradition of



PHOTO BY DEBORAH KAMLANI



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sport; when the tiger wants to murder him.

Gandhi and Martin Luther King, Jr. They are letter-writers, peaceful demonstrators, and educators; some practice civil disobedience. And a tiny but highly publicized minority has chosen the route of "direct action." The Animal Liberation Front, for example, has broken into laboratories and other places where they perceive the mistreatment to be unconscionable, taken the animals, and provided them with homes. The ALF has been careful to avoid harming humans on their well-planned "raids," but their activities are illegal and are not sanctioned by everyone involved in the animal rights cause.

Even persons not interested in becoming active in the movement can do much to help non-humans simply by becoming informed and amending certain life-style practices. Suggestions to consider include:

1. Read. Study the issues. Find out where you stand. The *Animals' Agenda*, P.O. Box 5234, Westport, CT 06881, is the monthly magazine of the animal rights movement. Books such as Peter Singer's *Animal Liberation* (Avon, 1977) and Jon Wynne-Tyson's *The Extended Circle* (State Mutual Books, 1983), a compendium of quotations on humane thought, are excellent starters.
2. "If you love animals, don't eat them." Stop eating meat, poultry, fish, and factory-farmed eggs. If you want to go further still, you can eliminate dairy products from your diet. Books to help your transition include *Eating for Life* by Nathaniel Altman (Theosophical Publishing House, 1973), *Radical Vegetarianism* by Mark Braunstein (Panjandrum, 1983), and *Compassion, the Ultimate Ethic* by Victoria Moran (Thorsons, U.K., 1985). Additional information is available from the North American Vegetarian Society, Box 72, Dolgeville, NY 13329.
3. Avoid wearing fur and using cosmetics and household products that have been tested on non-human animals. An up-to-date list of those companies whose products are safety-tested humanely is available from Beauty Without Cruelty, 175 West 12th St., New York, NY 10011.

4. Before opening your home to a companion animal, recognize the commitment involved. If you want to adopt a pet, get one from a pound or shelter and save a life. Don't allow pets to produce litters.
5. Share your information with others. Most people have no idea how veal calves are treated or how such common products as bleach and permanent wave solution are tested.
6. Raise your children so that their innate love for animals is nurtured, not negated. Discuss with them the content of television programs or books that deal with animals. An excellent resource on humane books for young children is *Animals, Kids and Books* by Barbara Freedman, \$3.50 from Amberwood Sanctuary, Rt. 1, Box 206, Milner, GA 30257. (Amberwood is also a mail-order source of cruelty-free cosmetics and cleaners.)
7. Boycott those companies that overtly cause animal suffering, give fur coats for sweepstakes prizes, or otherwise promote cruelty. And let them know why you're no longer a customer.
8. Consider affiliation with at least one of the many animal rights organizations. The following is just a sampling:

Buddhists Concerned for Animals, 300 Page St., San Francisco, CA 94102;

FARM (Farm Animal Reform Movement), P.O. Box 70123, Washington, D.C. 20088;

NAVS (National Anti-Vivisection Society), 100 E. Ohio, Chicago, IL 60611;

PETA (People for the Ethical Treatment of Animals), P.O. Box 42516, Washington, D.C. 20015;

SAPL (Society for Animal Protective Legislation), P.O. Box 3719, Washington, D.C. 20007; □

Victoria Moran, a freelance writer living in Kansas City, Missouri, has been involved in yoga for over 15 years and is active in the animal rights movement. She is the author of Compassion, the Ultimate Ethic (Thorsons, U.K., 1985), a study of veganism.

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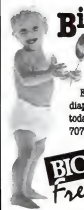
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Flowing Yoga from Kripalu

BY JIM ABRO

In 1970, after more than 20 years of practicing and teaching Hatha Yoga, Yogi Amrit Desai had a spiritual experience that changed his whole concept and practice of yoga. While performing the traditional asanas, his body suddenly started to move spontaneously; for the first time, a force other than his conscious will guided and directed his movements through an effortless flow of postures.

Amazed by the power, precision, and positive effects of these movements, which filled him with such ecstasy, he sought to duplicate and study this experience. In so doing, he developed a new method of practicing he called Kripalu Yoga, after his guru, Swami Kripalvananda.

spiritual growth. Kripalu Yoga uses the practice of Hatha Yoga as a vehicle for learning how to consciously respond to and enhance the free workings of prana in order to perform yoga asanas, or any other voluntary life activities, more spontaneously and intuitively.

The following techniques, used in the practice of Kripalu Yoga, can be easily incorporated into other Hatha Yoga practices. The instructions are not intended to provide the ultimate experience of the Kripalu Yoga posture flow, but they do allow practitioners to experiment with maintaining a conscious attunement to prana.

To begin, choose any simple stretching asana — Setu Bandhasana (Bridge Pose), for

In Kripalu Yoga one develops the ability to perform yoga poses spontaneously and intuitively, guided by the subtle force of one's prana.

The purpose of the practice of Kripalu Yoga is to develop the ability to perform Hatha Yoga postures spontaneously and intuitively, allowing one's movements to be guided by the subtle and all-pervasive force of one's prana, rather than by mental directives or will. Prana — which Yogi Desai calls the wisdom of the body because of the innate, intelligent way it works during spontaneous yoga practices — is the same force that so precisely carries out all involuntary, life-sustaining bodily functions, such as digestion, circulation, and elimination. According to Yogi Desai, attunement to the messages of the life-force acting through us is the best possible way to maintain health and accelerate spiritual growth — as opposed to relying on mental directives, learned techniques, or will, which often distort or go against the natural laws of the body and mute the subtle intuitive signals that awaken

instance. In a seated position, begin deep *ujjayi* breathing — or simply breathe deeply, smoothly, and uniformly through your nostrils. Drop any desires or goals related to your performance of the postures. Let go of any expectation you may have of conforming to some traditional technical standard.

Maintaining deep, steady breathing, assume the pose. Focus on the array of sensations occurring in your body. Also note any extraneous thoughts that may enter your mind, and consciously withdraw your attention into the internal experience, continuously tuning back into the feelings and sensations resulting from your movements. This is a simple way to begin experiencing how to respond to the innate intelligence of prana manifesting through the body.

To enable yourself to respond more fully to internal promptings, which are otherwise not easily detectable, hold this position



In this series of asanas, Don Stapleton, director of training programs at Kripalu Center, demonstrates a posture flow occurring spontaneously, in response to the prompting of prana. According to Yogi Amrit Desai, founder of Kripalu, attunement to the messages of prana is the best possible way to maintain health and accelerate spiritual growth.

beyond your usual tolerance level. (This does not mean, however, that you should be experiencing pain in the pose.) Pay attention to areas of the body where you feel tension building, and consciously relax them by performing small, gentle movements that help release the tension. Hold the posture, through all mental reactions to the tension, until you have arrived at your true physical tolerance level. Then allow yourself to come out of the posture in an extremely slow, conscious motion, noticing all sensations and feelings. Try not to allow your thoughts to color your experience. Allow the body to respond to its own needs by moving into or assuming positions that may or may not be a part of traditional yoga postures. By following your body's inner intelligence, you will automatically and effortlessly move into a position that is complementary to the previous posture. (Note: Through the practice of the preliminary stages of Kripalu Yoga, one gradually develops greater sensitivity to prana and can respond to its messages without having to exaggerate them as we are doing in this exercise.)

As you go through such a routine, performing familiar postures followed by spontaneous movements of the body as it responds to its own needs, you will become progressively more relaxed, and your attention will become progressively more internalized. As you enter the state of *pratyahara* (withdrawal of attention from externals) and *dharana* (concentration), you will eventually develop the experience of meditation-in-motion.

After experimenting with the posture flow, come into an upright seated position and allow your meditation to deepen by drawing your energy and attention to the sixth (*ajna*) chakra, located between the eyebrows.

By incorporating these Kripalu Yoga techniques into your daily Hatha Yoga practice, you may find yourself experiencing increased internal unity and harmony, which is the basic purpose and spirit of yoga. □

For a full explanation of the methods and philosophy of Kripalu Yoga, see Yogi Amrit Desai's *Kripalu Yoga: Meditation-in-Motion* (Lenox, Mass.: Kripalu Publications, 1985). Available from the Kripalu Center Bookshop, P.O. Box 793, Lenox, MA 01240.

Jim Abro has been practicing Hatha Yoga for more than 10 years, and Kripalu Yoga for the last six. He is the author of two novels, *Area* and *Hes* and *Shes*.

Coming Attractions

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Warming Up with Winter Soups

BY MARGARET LEE BRAUN

Soups are the one dish in which the signature of the cook is most obvious. Perhaps this is why the quintessential image of the cook as artist involves fussing over a pot of soup, with occasional upward glances for inspiration and downward dips of the spoon for taste.

And there's no better time to enjoy the endless varieties of soup than the dark, damp days of winter. With a pot of soup bubbling on the stove, one can easily have the feeling that all is right with the world.

If you desire a specific subtle taste, you may prefer to make your soup with water instead of vegetable stock. But I find that soup stock enhances most soups. A stock is quite easy to prepare and so rich in vitamins and minerals that I rarely make soup without it.

Quick stock can be made with dried vegetables or vegetable bouillon cubes and soy sauce, or with instant miso powder. A delicious fresh stock can be made by raiding your refrigerator for vegetable stems, leaves, and leftover bits. A typical stock pot might include a few wilted lettuce leaves, chunks of carrots and celery, scallions, onions, and parsley stems. Cover with water and add one-quarter teaspoon salt. Cover and bring to a light boil. Simmer for 10 minutes, then allow to steep for 10 minutes to one-half hour. Remove vegetables and use stock. Cabbage is generally not included in a stock pot, as the strong cabbage taste can overpower a soup.

A kombu or kombu-shiitake stock is also quick and mineral rich and makes a fragrant base for broth or miso soup. Wipe a six-inch piece of kombu seaweed with a damp cloth to remove dust and excess salt. Place the kombu in a pot with four to six cups water. Bring to a light boil and simmer for five minutes. Steep for five minutes. Remove seaweed and use stock. The kombu can be cut and used again in soups or other dishes. For kombu-shiitake stock, soak three dry shiitake mushrooms in one cup water for 10 minutes. Add shiitake, soaking water, a six-inch piece of kombu, and five cups water to a soup pot. Bring to a light boil for 10 minutes. Steep for 10 minutes. Remove shiitake and kombu and use stock liquid.

CABBAGE BEER SOUP

A heavenly soup made of humble ingredients. Garnish with sour cream.

- 1 large onion, chopped into thin slivers
- 4 cups finely chopped green cabbage
- 1 tablespoon margarine or butter
- $\frac{1}{2}$ cup uncooked barley
- $\frac{1}{2}$ teaspoon salt

- $\frac{1}{2}$ teaspoon caraway seeds
- 5 cups vegetable stock or water
- 12 ounces beer (alcoholic or non-alcoholic)

Heat margarine in a soup pot and sauté onion for five minutes. Add cabbage and sauté for five minutes. Wash uncooked barley by rinsing with water. Stir in barley, salt, and caraway seeds and sauté for five minutes. Add liquid and bring soup to a light boil. Cover and simmer for one hour. Before serving, stir in beer. Heat just to serve.



ILLUSTRATION BY MICHELE MONTEZ

CREAM OF CELERY SOUP

An excellent dairy-free soup. Be sure to use white miso so the soup stays the color of celery.

- 1 tablespoon sesame oil
- 1 cup chopped onions
- 3 cups chopped celery
- $\frac{1}{2}$ cup uncooked oatmeal
- $\frac{1}{4}$ teaspoon salt
- $\frac{1}{8}$ teaspoon black pepper
- $\frac{1}{8}$ teaspoon dry ill weed
- $\frac{1}{4}$ teaspoon celery seed
- 4 cups vegetable stock or water
- 1 heaping tablespoon white miso

Sauté onion in sesame oil for five minutes. Add celery and sauté for five minutes. Toast oatmeal by heating in an unoleed frying pan for five minutes. Add toasted oatmeal, salt, pepper, ill weed, and celery seed to onions and celery. Stir and sauté for five minutes. Add three cups liquid and bring to a light boil. Simmer, covered, for one-half hour. Remove from heat and blend thoroughly with miso in a food processor or blender

until smooth and creamy. Add up to one cup more of vegetable stock for desired thickness. Garnish with parsley or thin slices of red radish.

LENTIL KOMBU SOUP

It's almost impossible to make a bad lentil soup because lentils are so satisfying and appeal to almost everyone. This delicious recipe has its roots in the Macrobiotic Learning Center in Boston.

- 1 cup lentils
- 1 6" piece kombu seaweed
- 1 small onion, diced
- 1 medium carrot, diced
- 6 cups vegetable stock or water
- 2 tablespoons barley miso (or any other dark miso)

Wash lentils thoroughly. Add to water or vegetable stock and place over medium heat. Wipe kombu with a damp cloth to clean. Soak kombu in one-half cup water for 10 minutes. Remove kombu from water and slice into thin strips. Add kombu to lentils. Bring to a light boil and simmer for 45 minutes. Add onions and carrots and simmer for another one-half hour. Puree miso with some of the soup broth and return miso paste to soup. Stir. Garnish with chopped scallions or parsley.

CAULIFLOWER CHEESE SOUP

With salad and bread, this rich soup makes a fine dinner.

- 1 teaspoon vegetable oil
- 1 cup chopped onions
- 1 medium carrot, chopped
- 1 medium potato, diced
- 3 cups chopped cauliflower
- 2 cups cauliflower flowerets
- 4 cups vegetable stock or water
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ teaspoon dill seed
- $\frac{1}{4}$ teaspoon dry mustard
- pinch cayenne pepper
- 1 cup milk
- 1 cup grated sharp cheddar cheese
- $\frac{1}{4}$ cup chopped parsley

Sauté onions in vegetable oil for five minutes. Add carrots and potato and sauté for five minutes. Add chopped cauliflower and sauté for five more minutes. Stir in salt and dill. Add vegetable stock or water, heat to a light boil, and simmer, covered, for one-half hour.

Steam cauliflower flowerets separately and set aside. Remove soup from heat and add mustard and cayenne. Blend in food processor or blender with one cup milk until smooth. Return to pot and add grated cheese

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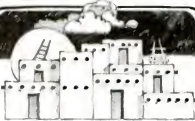
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and steamed cauliflower and parsley. Heat just to serve.

SQUASH MISO SOUP

Soothing and bright. How could I have lived so long without squash miso soup?

2 acorn squash (or equivalent amount of any other cooked winter squash)

- 1 medium carrot, chopped
- 1 medium onion, chopped
- 1 teaspoon vegetable oil
- 3 cups vegetable stock or water
- ½ teaspoon Worcestershire sauce
- ½ teaspoon dry mustard
- 2 tablespoons dark miso

Steam or bake squash until done. Cool. Remove and discard skins. Sauté onion in vegetable oil in soup pot until tender. Add carrot and one-half cup water and simmer for 15 minutes. Remove from heat. In large blender or food processor, combine onions, carrot, squash, and three cups vegetable stock. Blend until smooth. Add Worcestershire sauce and mustard. Blend again. Add miso and blend again until smooth. Return to soup pot and heat just to serve, but do not boil. Add more liquid if soup is too thick. Garnish with chopped scallions or parsley.

MISO DUMPLING SOUP

The addition of dumplings makes for a comforting, thick kind of soup — the kind that wards off winter colds and flu. The trick with dumplings is to let them cook long enough that they hold together. Do not remove cover of soup pot until they are done.

- ½ cup sliced onion
- 1 cup chopped greens (i.e., collard, turnip, mustard)
- 1 teaspoon sesame oil
- ½ teaspoon grated ginger
- 6 cups vegetable stock or water
- 3 tablespoons dark miso

Dumplings:

- ½ cup rice flour (or whole wheat flour)
- ½ teaspoon baking powder
- ¼ teaspoon salt
- 1 teaspoon vegetable oil
- 1 egg

Heat oil in a soup pot and add ginger. Sauté for one minute. Add onions and sauté for three minutes. Add greens and sauté for one minute. Add vegetable stock and heat to a light boil. Prepare dumplings.

Combine dry ingredients and stir. Add vegetable oil and stir with a fork. Beat egg, add one-quarter cup egg to flour mixture, and stir. Let sit for a minute to absorb liquid.

Loosely form dumpling batter into walnut-size balls. Drop into soup and allow to simmer, covered, for 15 minutes. Dumplings will expand and cook until light and fluffy.

Add miso to soup by pureeing miso with some of the soup broth and returning miso paste to pot. Stir gently. Serve. □

Margaret Lee Braun has been a vegetarian cook, cooking teacher, and restaurant manager. She now works in Rochester, N.Y., as a yoga teacher in the mental health field.

Meditations on the Mind

Buddhism has a long history in America, as Rick Fields points out in his engaging book *How the Swans Came to the Lake: A Narrative History of Buddhism in America* (Shambhala, rev. ed., \$14.95). Certainly the influence of Zen has been the most visible—from the “beat Zen” of the ‘50s, popularized by writers and poets like Jack Kerouac, Allen Ginsberg, and Gary Snyder, to the “Zen in the art of just about everything” of the ‘80s. And Zen—with its nonsensical individualism, its emphasis on the bare-bones practice of “just sitting,” and its contempt for the pretentious, the intellectual, and the esoteric—has had a special, if not always therapeutic, appeal to Americans.

In recent years, however, another very important strain of Buddhism has come to prominence—Vajrayana, the “Diamond Vehicle,” popularly known as Tibetan Buddhism. Secluded for centuries in their Himalayan homeland, the Tibetans created a theocracy (headed by the Dalai Lama), which put spiritual practice first on the list of life’s priorities and revered Buddhist monks above practitioners of all other occupations. In this supportive environment, the Tibetans were able to preserve and embellish upon many ancient Buddhist texts that were subsequently lost in India, China, and Sri Lanka. And they were also able to take the practice of meditation to heights unparalleled anywhere else in the world. So vast is the Tibetan Buddhist canon that it fills hundreds of volumes. And so intricate are the rituals, ceremonies, visualizations, and

meditations that monks with voluminous memories can spend a whole lifetime learning them.

From this impressive repertoire, Kathleen McDonald, an American trained as a nun in the Tibetan Buddhist tradition, has culled a very readable and usable collection of practices called *How to Meditate: A Practical Guide* (Wisdom, \$9.95). The techniques she has chosen are the same ones Tibetan monks have been using for centuries, only minimally watered down (and translated into English) for a Western audience. What is remarkable about the book is that these practices, previously available to Westerners only through oral transmission, are so accessible—and that they actually work!

McDonald has wisely chosen to organize her book according to the natural stages of the path. First she addresses some very basic questions—“Why meditate?” and “What is meditation?”—to which she gives some classic Buddhist answers. The next section advises beginners how to begin a meditation practice, and the advice is straightforward, concise, and compassionate. (“The Meditation Session,” for example, has subsections entitled “Sit,” “Motivate,” “Meditate,” and “Dedicate,” and “Posture” is divided according to parts of the body, from feet to head. There is also an excellent section on “Common Problems” in meditation.)

“Meditations on the Mind” teaches practitioners several techniques for calming, stabilizing, and ultimately gaining awareness into the mind, and “Analytical Medita-

tions” offers seven methods for examining and critiquing some of our most basic assumptions—about life, death, suffering, compassion, and the nature of existence. “Visualization Meditations” introduces the reader to this very powerful and distinctively Tibetan practice, which cultivates desirable qualities through the power of visualization.

The final section—for the more advanced practitioner who may feel some dedication to the Buddhist teachings—provides a selection of prayers, meditations, and visualizations designed to generate and deepen devotion to the path and to one’s own inner wisdom.

For the reader who wants to know more about the actual teachings of Tibetan Buddhism, *The Dharma That Illuminates All Beings Impartially Like the Light of the Sun and the Moon* (SUNY Press, \$9.95) provides an authoritative introduction. Based on talks given to a Western audience by Kalu Rinpoche, one of the greatest living Tibetan meditation masters, *The Dharma* combines profound insights into the nature of existence with inspiring and often humorous tales of Buddhist teachers and sages. In its dual emphasis on wisdom and compassion, the Tibetan tradition bears the essential spirit of the Buddha’s teachings, and Kalu Rinpoche brings great personal simplicity, openness, and warmth to these talks—the fruit of over 60 years of intensive meditation practice. (A companion volume entitled *The Gem Ornament of Manifold Oral In-*



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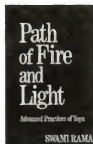
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structions, also by Kalu Rinpoche, has recently been published by KDK Publications in San Francisco; \$12.95.)

Another publisher of Tibetan Buddhist books worthy of note is Snow Lion, of Ithaca, New York. This small company has put out an impressive array of translations of important texts, as well as a detailed introduction to Tibetan medicine, *Health Through Balance* by Dr. Yeshe Donden, personal physician to the Dalai Lama (\$10.95). Routledge & Kegan Paul, publisher of Tsultrim Allione's *Women of Wisdom*, also has a small Tibetan Buddhist offering, including the recently released *The Crystal and the Way of Light* by Allione's teacher, Namkhai Norbu, (\$14.95). (Look for an excerpt from *The Crystal* in our May-June issue.) □

—STEPHAN BODIAN

Stephan Bodian is the editor of Yoga Journal.

Briefly Noted

In her self-published book *Hatha Yoga and the Five Elements*, yoga instructor and acupuncturist Alison Hartman provides a practical, down-to-earth introduction to Chinese medical theory using specific yoga poses. Hartman carefully correlates the qualities of 15 asanas with the elements to which they correspond — for example, the groundedness one feels in Tadasana is related to the element earth. Beautifully designed and a delight to read, this short book is well worth its \$6.00 price tag. (Available from The Traditional Acupuncture Foundation, American City Building, Suite 100, Columbia, MD 21044; add \$2.00 for postage and handling.)

Advanced students of yoga will undoubtedly be captivated by Swami Rama's latest book, *Path of Fire and Light* (Himalayan International Institute, \$8.95), in which he details advanced yoga techniques condensed



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from the ancient scriptures. He also offers specific instructions on pranayama, meditation, and diet.

Of particular interest is Swami Rama's discussion of *swarodaya*, a method for gaining intuitive knowledge based on precise control and expansion of *prana* through breath. According to Swami Rama, students of this technique can, for example, determine the exact time of day by checking their nasal mucous membranes, which, he says, change every two hours with clocklike regularity.

Although some readers of this new book may immediately be inspired to begin practicing at home, the author warns that these exercises should be practiced only with a competent instructor.

In *Krishnamurti: A Biography* (Harper & Row, \$19.95), Pupul Jayakar presents a loving tribute to her recently deceased guru and long-time friend. Based on the journal she kept from their first meeting in India in 1948, the book chronicles in detail the events of Krishnamurti's life, discusses his philosophy at length, and contains some of his previously unpublished letters and diary entries. Written by one of India's leading intellectuals, this book offers rare insight into a remarkable man.

Pilgrims of the Stars (Timeless Books, \$14.95) presents the autobiographies of Dilip Kumar Roy, a well-known Indian musician and philosopher, and his disciple Indira Devi, a respected dancer and poet. Written in the same easy-to-read style as Yogananda's classic *Autobiography of a Yogi*, this book offers a touching and inspiring glimpse into the spiritual lives of two contemporary souls.

Spiritual Aspects of the Healing Arts (Theosophical Publishing House, \$6.50), compiled by clairvoyant/Theosophist Dora Kunz, contains a fascinating collection of essays on holistic healing by such contemporary authorities as nursing professor Dolores Krieger, physician Bernard Siegel,

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and psychologist John Welwood. The 20 essays by different authors share the view that healing is a mysterious process involving a dimension beyond the physical; they focus on such alternative techniques as therapeutic touch, visualization, biofeedback, and homeopathy.

Joseph Heller, founder of Hellerwork, agrees with his mentor, Ida Rolf, that physical and emotional traumas tighten the musculature of the body. Yet he believes that simply restructuring the body is not enough. His integrative approach, which he presents with coauthor William Henkin in their book *Bodywise* (Tarcher, \$10.95), incorporates deep-tissue work, movement education, and re-evaluation of mental patterns. Heller, a former aerospace engineer who is currently practicing and teaching in the San Francisco Bay area, believes that such an integrative approach is the only way to effect permanent change.

While Western massage tends to concentrate primarily on the muscles and connective tissues, the 5,000-year-old system known as *chi* massage focuses on the internal organs. In *Chi Self-Massage* (Healing Tao Books, \$9.95), Thailand's Mantak Chia presents the system that, he claims, keeps the old Taoist masters remarkably youthful and spry. Chia provides specific instructions for clearing blockages in the body's meridians by summoning and redirecting *chi*. This system, taught at his centers worldwide, takes only about 10 minutes a day to practice.

In *Taoist Ways to Transmute Stress into Vitality* (Healing Tao Books, \$9.95), Chia asserts that, by transmuting stress, we can build the foundations of success, personal power, health, and peak performance. His simple, meditative exercises, based on ancient Taoist methods, teach participants to get in touch with and detoxify their internal organs. The exercise called the Six Healing Sounds is of particular interest. Both of Chia's books contain detailed illustrations by Juan Li.

Stress plagues us all; if we can learn to identify and dispel it, however, it doesn't have to be debilitating. Two professional stress counselors, Peggy Roggenbuck Gillespie and Lynn Bechtel, have written an important book called *Less Stress in 30 Days* (New American Library, \$5.95), which could help millions of people.

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—SUSAN JACOBS

Susan Jacobs is book review editor of *Yoga Journal*.

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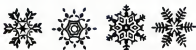
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Introducing the Sutras: Returning to Right Now

By JUDITH LASATER

Practicing yoga in these stressful times can be a challenging and at times difficult endeavor. Therefore, understanding the philosophical background of the practice is important because it can give one a firm basis that will serve as inspiration in periods of discouragement and difficulty.

This philosophy is best studied in the *Yoga Sutras* of Patanjali, written about the second century B.C. and considered the guidebook for serious students of yoga. The *Sutras* incorporate not only the practical but also the psychological and spiritual aspects of yoga philosophy. Unfortunately, most translations of the Sanskrit text present a dry or stilted discussion that many modern students find irrelevant to their practice. This need not be the case, however, as one can see by carefully reading the first of the four chapters (*padas*) into which Patanjali has divided the text.

This first chapter is concerned with the nature of consciousness and with explaining states of consciousness that are not limited as day-to-day consciousness can be. The use of the term *limited* does not imply that day-to-day consciousness is bad, but rather that, through the practice of yoga, one can expand and transform that consciousness.

In the first sutra, Patanjali, who never appears to use unnecessary words, presents his introduction to the study of yoga:

Atha yoga anusananam

The phrase may be translated: "Now the discipline of yoga [is being presented]." One may be tempted to regard this as just an incidental introductory statement, but, if studied further, the phrase yields considerable wisdom.

The first word is the key. *Atha*, "now," implies that this moment is the right one for studying yoga. Having tried other methods for achieving happiness and the relief of suffering and having found them ineffectual, the student is now ready to undertake serious self-study. And because the student is ready, the teaching has appeared. Each of us is growing at a certain rate and needs different things at different times in our lives. *Atha* implies that the student is ready at this moment to proceed along the path of yoga.

Since each person's "now" and each person's needs are different, one should avoid judging oneself or others harshly. If your heart chooses a teacher or a method of yoga, follow that method truly without judging

*How much
time is
spent being
somewhere else
in the mind
instead of being
just where
you are?*

yourself as better or worse than those around you. Keep the spirit of the word *atha* by freeing yourself to gratefully accept what you need now, while simultaneously surrendering what you do not need without a backward glance.

The word *atha* also means "directly" — bringing your awareness, your concentration, your watchfulness of the mind's movements directly into this particular moment. How much time is spent each day thinking, and therefore dwelling in the past or future? How much time is spent being somewhere else in the mind instead of being just where you are? For example, when we are chopping carrots, we are usually not really chopping carrots. Instead, we are already eating them in our minds, cleaning up the dinner, and heading out the door for the evening's activities.

Unfortunately, we often practice yoga in much the same way. How much time do we actually spend being present in the moment with a particular asana, and how much time do we spend doing yesterday's asana, or striving to perfect the pose so that someday it can be performed and then added like a feather to our spiritual cap? Of all our activities, the practice of yoga should be the one in which we most thoroughly express our understanding of the word *atha*.

The second word in the verse is *yoga*, which is simply defined as *samadhi*, or the state of wholeness in which silence reigns.



MODEL: RUSIA CHU PHOTO BY BONNIE KAMIN

Since Patanjali discusses the word *yoga* in the next sutra, it will be discussed in detail in a later column.

The final word in the phrase is *anusananam*, usually translated as "discipline" or "an organized body of knowledge." Implicit in the word is a strong sense that the discipline being presented has a connection with the truth and is not just hearsay or the writer's opinion. *Anusananam* means a discipline given to the fertile student at the right time so the truth of yoga can prosper and grow.

With this sense of the timeliness and appropriateness of study, one can undertake the study of yoga with reverence and joy. Practice then becomes both an attempt to achieve wholeness and an expression of a deep inner wholeness that already exists. □

A senior student of B. K. S. Iyengar and a registered physical therapist, Judith Lasater teaches yoga at the Iyengar Yoga Institute in San Francisco. She is one of the founders of *Yoga Journal* and a member of our editorial board. She has recently taken a leave of absence as our *Asana* columnist to write other articles for *Yoga Journal* — among them a regular column on the *Yoga Sutras*, of which this is the first installment.

RESOURCES

Aranya, Swami Hariharananda, *Yoga Philosophy of Patanjali* (Albany, N.Y.: State University of New York, 1983).

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